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The Baptist Record
OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION
Published Since 1877 — JACKSON MISSISSIPPI, THURSDAY, FEBRUARY 19, 1981 — Volume CV, Number 3

Five March Sundays tagged for heavy growth

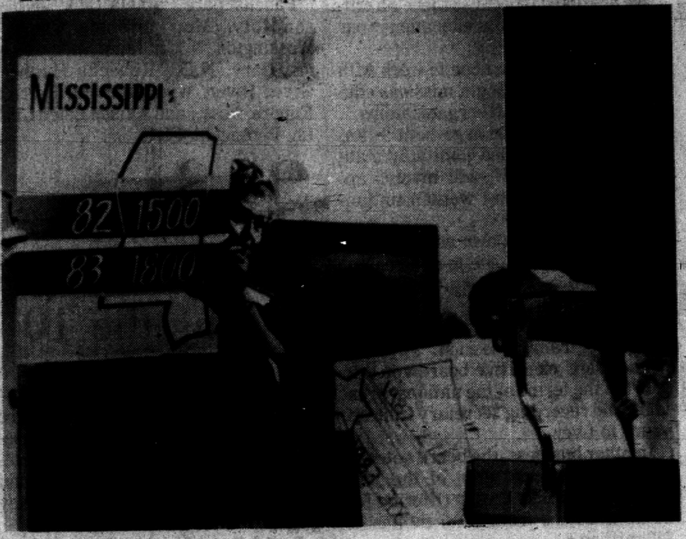
A weekly statewide total of new Sunday School enrollees will be printed in the **Baptist Record** during the month of March.

The Sunday School Department is finalizing arrangements with each association to obtain this information. A responsible person, either the director of missions or associational Sunday School director will receive reports from the churches no later than Monday morning.

Each associaton will utilize a reporting plan unique to individual associational requirements.

This may consist of churches reporting to a central station, the churches being contacted from a central location, or a group plan with one person responsible for contacting no more than ten (10) churches.

A weekly reporting of new enrollees encourage the enrolling of at least one new person in each church on each of the Five Fabulous Sundays in March.



Mississippi WMU sets bold goals

Of the 1,915 Southern Baptist churches in Mississippi, 745 do not report Woman's Missionary Union. Those 745 churches have become a challenge for Mississippi WMU president Mrs. Robert Dent (holding sign) and the Mississippi STARTEAM. STARTEAM is a select group of approximately 150 women representing each state convention. They will begin this year personally to contact churches without WMU in hopes of eliciting interest in missions education.

Mississippi set a goal of WMU in 1500 churches by the end of 1982 and in 1800 churches by the end of 1983. Other state WMUs as well set their goals during the WMU Executive Board meeting held in January in Birmingham. State National Enlargement Plan goals total 6,412 new WMUs by the end of 1983. (Story on page 2.)

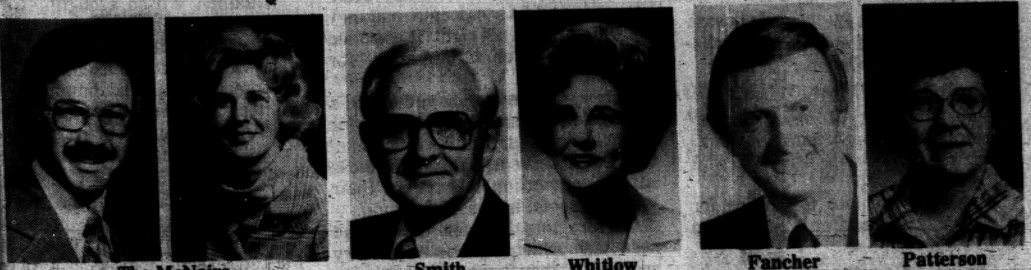
"And he gave them gifts"

State WMU sets theme, date, convention speakers

Mississippi Woman's Missionary Union will convene its annual meeting Monday evening, March 23, at 7 in the sanctuary of Parkway Baptist Church, Jackson, and will conclude at noon Wednesday, March 25.

John and Kathy McNair, missionaries to Spain, will direct the congregational music and will provide special music for each session. The McNairs, native Mississippians, were appointed by the Foreign Mission Board in 1974 and served in India until their transfer to Spain in 1976. They are stationed in Madrid, where he is professor of medicine at the medical center of Madrid's Autonomous University. She is involved in a music ministry along with her responsibilities as home and church worker and seminary piano teacher.

Keynote speaker will be James H. Smith, executive director, Brotherhood Commission, SBC. He is a native of Alabama and came to the Commission from the position of executive secretary of the Illinois Baptist State Association, a position he had held since 1967.



The McNairs — Smith — Whitlow — Fancher — Patterson

June Whitlow, assistant to the executive director of WMU, SBC, Birmingham, will be a featured speaker. She directs research and planning for WMU, coming to her present position from her place as education division director during the years 1969 until 1974. Miss Whitlow is a native of Arkansas, is a graduate of Blue Mountain College, and served in the state WMU staff in Georgia before going to Birmingham.

Each session will include Bible study by James Fancher on topics dealing with discovering and using spiritual gifts. Fancher, for ten years has been a full-time vocational evangelist, preaching in 330 churches in 12 states and several foreign countries. He will assume duties as pastor of First Baptist Church, Coffeeville, on May 10.

Other special activities during the convention include the BYW banquet Monday at 5:30 at Parkway, luncheon for parents of Mississippi missionaries, and an autograph party for Marjorie Rowden Kelly, author of the new WMU book, THE GIFTED WOMAN.

Mrs. Robert Dent of Holly Springs will preside over the convention. Marjean Patterson is executive director of Mississippi Woman's Missionary Union.

Missionaries detained briefly in two East African countries

RICHMOND, Va. (BP) — A Southern Baptist missionary family in Ethiopia and a Theological Education by Extension (TEE) team in Tanzania were detained briefly by government authorities in early February.

Lynn and Suzanne Groce of Missouri and Florida, their three children, and three Ethiopians with them were detained in the Minjir district east of their home in Addis Ababa, Ethiopia, after they entered a vacant mission house without clear permission to do so. They were released the next day.

In Tanzania, five missionaries and a Tanzanian Baptist were surrounded Feb. 11 by 25 Tanzanian soldiers when they went to an airstrip near Masasi to return to Dar es Salaam after teaching TEE courses for several days. They we[illegible] four or five hours later.

Groce said their arrest stemmed from a misunderstanding because the area they were visiting straddles two districts. They had visited the Shenkora district three times in the previous month to plan water development projects there, and the district administrator had suggested they stay in the mission-owned house.

But when the Groces and helpers returned to prepare the house fo[illegible]pation by a missionary family, that official was out. A lesser official did not feel they had clear permission to enter the house across the district line. The house never had been occupied because Southern Baptist missionaries had left the country temporarily in 1977 because of political turmoil and were restricted until recently to working in the capital after they returned in 1978.

No charges were placed against the Groces and they feel the incident may result in their receiving clear permission to move freely in both districts, thus aiding their work. Groce called the detention an inconvenience. The entire family spent two days in their car and the night between slept on the jail floor.

The Tanzania team was preparing to leave the Masasi area early Fe[illegible] when five armed soldiers approached and interrogated them. Soon joined by 20 other armed soldiers, the five said they were conducting a security check and after several hours allowed the missionaries to go into Masasi.

There Larry Thomas of Texas, area missionary in Lindi who had set up the TEE program, called his wife in Lindi, who called Marty Akin, wife of Cordell Akin of Indiana, the pilot.

[illegible] Mrs. Akin called U.S. Embassy officials who contacted the Tanzanian government. Within an hour after Thomas placed his call, the men were released by government order.

Davis Saunders, the Foreign Mission Board's director for eastern and southern Africa, says the incident happened because of overzealous army people in southern Tanzania and that the embassy and the Tanzanian government both were most cooperative in obtaining the men's release.

Other missionaries detained were Charles Bedenbaugh of South Carolina, a theological faculty member at the Baptist Seminary of East Africa, Arusha, Tanzania; Billy Oliver of Texas, an agricultural faculty member at the seminary; and Wayne Brown of Virginia, church develop[illegible] in Moshi. Tanzanian Edward Mwaijande, also a seminary professor, was also detained.

BSU appoints 54 missionaries

An eight-member BSU student missions committee interviewed 62 students Feb. 10-13, applicants for work as summer missionaries. Of these, 54 have been appointed. Their mission work will be financed by Baptist students of Mississippi. Interviews took place at Mississippi College. Ricky Kelly, left, Delta State University, was appointed to East Malaysia. Those on the committee included, left to right after Kelly: Lloyd Lunceford, consultant, state department of Student Work; Tim Glaze, Mississippi College; Carolyn Corley, Blue Mountain; Greg Stewart, Ole Miss; Candra Gray, MUW (state BSU president); and, not shown, Terry Rowe, Hinds Junior College; Bill Bustin, Mississippi State; and Bill Kirkpatrick, BSU director, Pearl River Junior College.

FMB won't pay ransoms

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board said Feb. 10 that it would not pay ransom money or yield to demands of anyone who would take one of its people hostage.

The statement was made in wake of the recent kidnapping of an American staff member related to Wycliffe Bible translation work in Colombia.

While reaffirming its full backing to missionaries serving in crisis areas, the board made it clear this backing could not include yielding to ransom or other demands.

The Southern Baptist board, the largest Protestant missionary - sending organization in the world, has 3,057 missionaries in 94 countries. A number of these are nations in political upheaval.

The statement recognized that missionaries, board or staff members may face some risk of being taken hostage. These individuals and their families should understand that "no ransom or yielding to other demands can be provided to obtain their release," the board said.

To do so, the statement continued, would "raise serious questions regarding our theology, our mission concepts, and our stewardship. It would place every other member of our missionary family in immediate jeopardy."

The statement added: "We pledge ourselves to every effort in prayer and all other appropriate means to obtain the release of the one taken hostage if this event ever occurs among us."

Own decisions

The board reaffirmed its position of allowing missionaries serving in dangerous areas to make their own decisions on leaving.

Unnecessary risks are discouraged, the statement said, but "there are times when serving as a missionary involves danger. The use of normal channels of decision making concerning leaving danger areas is desirable but missions and/or missionaries have authority to leave without prior consultation when circumstances warrant."

In recent years, missionaries have left countries like Nicaragua when conditions became so turbulent that to remain would endanger not only their own lives but also the lives of Baptists with whom they work.

But in Nicaragua and in some other instances, the missionaries have been able to return and resume their work as conditions stabilized.

At least nine Southern Baptist missionaries have met violent deaths in the 135-year history of the Foreign Mission Board. The f[illegible] Baptist missionary to Mexico, James Westrupp, was slain by religious fanatics or Indian bandits a few weeks after his arrival in the 1800s. The latest was Archie Dunaway Jr., killed by guerrillas at Sanyati, Rhodesia (now Zimbabwe), in June 1978.

A number of missionaries were imprisoned or detained as prisoners of war during World War II, and a few missionaries have been held captive

(Continued on page 3)

Government intrusion laid to 'bad drafting'

WASHINGTON (BP) — A common interest in stemming government intervention into religious affairs linked Southern Baptist leaders with representatives of most of the U.S. religious community as a three-day conference on government intrusion opened at Bethesda, Md., a Washington, D.C., suburb.

Several examples of government intrusion were cited, including efforts by the Equal Employment Opportunity Commission (EEOC) to force Southwestern Baptist Theological Seminary, Fort Worth, Texas, to furnish employment data on faculty and staff.

James E. Wood Jr., Simon Bunn professor of church-state studies and director of the J. M. Dawson Studies in Church and State at Baylor University, Waco, Texas, told the participants that the seminary refused to comply because it considered the jurisdiction "presumed" by the EEOC "unconstitutional" in that it violates First Amendment religious freedom guarantees.

In January 1980, U.S. District Judge Eldon Mahon ruled in favor of the seminary that EEOC did not have the right to seek employee records. However, Wood, former executive director of the Baptist Joint Committee on Public Affairs, indicated that the case has been appealed by EEOC and will be heard next month in the Fifth Circuit Court of Appeals in New Orleans.

The conference participants who represent religious bodies with more than 121 million adherents, were told by keynote speaker William B. Ball that government intrusion in religion is not usually due to "a conspiratorial design to put down religion."

The church-state attorney from Harrisburg, Pa., said government intrusion is often due to "inadvertent" or "bad drafting" of legislation. Ball cautioned religious leaders "not to have hostility cocked" toward what he described as "mostly amiable and competent local, state and federal public service."

However, he added that due to the "great inherent weight of governmental action and relative fragility of religious liberty," government should be "restrained from all looseness in defining the reach of the public interest and from carelessness where religious interests are involved."

[illegible] case studies during the opening session, Philip E. Draheim, a St. Louis attorney, spoke on a refusal by the Lutheran Church-Missouri Synod colleges to file Internal Revenue Service information returns; and John E. Stumbo, a Topeka, Kan., attorney, discussed problems with the IRS encountered by religious coalitions organized primarily to lobby which seek to operate under the aegis of the tax exempt status of a religious organization or church.

Conference chairman William P.

(Continued on page 3)

Daring to dream big—

Home missions offering supports established work

By David Chancey

ATLANTA — Although Southern Baptists usually think of Annie Armstrong Easter Offering funds as providing the means for breaking new ground on the home missions front, Home Mission Board administrators say that just isn't so.

Instead, most of the funds will go toward increasing the effectiveness of missions work already in progress.

"We've actually started very few new services in the last few years," says Leonard Irwin, vice-president in charge of planning for the Board.

"But if this year's goal is reached and surpassed, we should be able to do some things in the area of supporting services. By supporting services, I mean those things we have to have on the field to get the job done, other than the missionary," he says.

This year's national offering goal is $17,250,000. Set by Woman's Missionary Union, Auxiliary to Southern Baptist Convention, this amount marks an 11.2 percent increase over last year's goal. It will be taken during the Week of Prayer for Home Missions, [illegible] through 8.

The offering provides approximately one-half of the Home Mission Board's total budget. Its second-largest source of income is the Cooperative Program, Southern Baptists' unified giving plan.

With the 1981 goal, the largest one ever set, Board administrators are daring to dream big in terms of what can be accomplished if the goal is reached.

And, they say, even smaller sums can go a long way to turning those dreams into reality.

According to Jack Redford, head of the Board's Church Extension Division, amounts as small as $400 to $500 could pay a mission pastor to travel into an unentered county to start and cultivate new Southern Baptist work. One thousand dollars could pay six-months rent on a schoolhouse that would house a brand-new mission.

"If a local church gave $5,000 to the offering it would be supporting two pre-mission teams," says C. B. Hogue, director of the Evangelism Section. "These teams could go into places that have no Southern Baptist witness and begin work there.

"And a $10,000 gift would assist in a media campaign to help spread the gospel in one of our new-work areas," he adds.

The Annie Armstrong Easter Offering is used to minister to more than 60 ethnic groups.

According to Oscar Romo, who heads the Language Missions Division, $4,300 could be used to provide books and materials for the ethnic branch of New Orleans Baptist Theological Seminary in Miami, Fla. This branch provides theological training for several ethnic groups.

Romo also says that a $2,000 offering could be used to help develop the library at the Baptist seminary in Puerto Rico. Three thousand dollars would assist a Baptist center in Denver, Colo., in ministering to refugees.

"If a church gave $6,000, this amount could provide some of the funds for a National Baptist student retreat," says Emmanuel McCall, director of cooperative ministries with national Baptists for the Home Mission Board. "Ten thousand dollars would make a conference for churches in racially changing communities a reality."

For Carl Hart, head of the Chaplaincy Division, $10,000 would provide an orientation for 60 newly endorsed Southern Baptist chaplains. An $8,000 gift would mean a support ministry of some kind for chaplains serving in Europe and the Pacific.

One thousand dollars would help develop an industrial chaplaincy program at a local industry somewhere.

An offering of $5,000 could take the gospel to people in untouched rural areas of West Virginia, says Wendell Belew, director of the Board's Mission Ministries Division.

"A $20,000 gift could assist those who work with the constant stream of migrants who travel from Florida to Maine and Texas to Iowa," he says.

These are just a few things that can happen if this year's offering goal is reached. But can it happen?

Leonard Irwin believes the $17,250,000 goal is well within the reach of Southern Baptists. But he cautions that it will be met only if Southern Baptists continue their prayerful support and sacrificial giving as they did in 1980.

Last year marked the first time the national offering goal had been reached in four years.

"I think we reached it last year because people are becoming more concerned about missions," he says.

"I think people are becoming more aware of Bold Mission Thrust at the grassroots level. They're more willing to give." (WMU/HMB)

(David Chancey is promotion associate for the Southern Baptist Home Mission Board.)

Temperance, Baptists have deep roots here

By Art Toalston,
Religion Editor,
Jackson Daily News

No one, I presume, would openly advocate drunk driving.

But some folks might say that Mississippi's legislators come close, due to their yearly failure to toughen the state's DWI law ("driving while intoxicated").

Of all 50 states, Mississippi's DWI law is the most lenient.

Using a measurement called "blood alcohol content," Mississippi's DWI level is .15. In 47 states, it's significantly lower, at .10. Two states go even further, to .08.

For example, a 180-pound person would reach the state's DWI level only after imbibing a half pint of 100-proof whiskey, eight 12-ounce bottles of beer or a quart of 12-percent wine in a one-hour period, without consuming any food.

Otherwise, a lesser charge (DUI, "driving under the influence of alcohol") would apply; no one's license is revoked, nor is a driver improvement program required.

DWI jest

Again this year, Mississippi's lawmakers have an opportunity to banish the DWI jest, "Drunk driving is still legal in Mississippi."

And when it comes to pushing for stringent liquor laws, no group is more active than Baptists.

Baptists throughout the state will be told about various bills before the Legislature proposing a tougher DWI level, so they may express their opinions to their representatives, according to Dr. J. Clark Hensley, executive director of the Mississippi Baptist Christian Action Commission.

The weekly Baptist Record and a special mailing by the commission will carry the information, he said.

This is just one example of anti-alcohol activism by Baptists. But how did they come to such fervency, anyway?

Interestingly, the Mississippi Baptist Convention took a definitive stance long before the Southern Baptist Convention.

The state convention was organized in 1836, the SBC in 1845.

Since 1838

The earliest Mississippi Baptist anti-alcohol statement on record is the convention's approval of a report from its Committee on Temperance in 1838, reports the Mississippi Baptist Historical Commission.

The Committee on Temperance declared, ". . . it is the imperious duty of every patriotic citizen, every judicious parent and every consistent church member to plead the cause of Temperance by the sweeping eloquence by precept and example. As Christians, we believe that the spiritual prosperity of the church and the progress of Temperance are intimately connected and that God has blessed the efforts for its advancement with his approving smiles.

"We do therefore most honestly [illegible] commend to the members of our churches to use all mild and laudable means to advance the cause of Temperance.

"1. By total abstinence ourselves from the use of ardent spiritus.

"2. By refraining from its traffic and offering it as an article of refreshment to others.

"3. By using all our influence to unite others in the work . . . by the friends of Temperance."

The declaration reflected a long-standing pro-temperance outlook on the part of Baptist churches and associations in the state, according to the late Dr. R. A. McLemore, former executive secretary of the historical commission.

Unified stand

But a unified stand among Southern Baptists did not emerge until 70 years later, said Dr. Robert Baker, professor of church history at the Southwestern Baptist Theological Seminary in Fort Worth, Texas, in a telephone interview. Baker is author of "The Southern Baptist Convention and Its People."

The convention refrained from taking a stand for several reasons.

Very little was said about alcohol in the records of the Southern Baptist Convention during the 19th century, Baker noted.

At the SBC's 1888 meeting, a churchman called for the convention to pass a resolution against the use and sale of liquor.

James P. Boyce, who was president of the convention and of the Southern Baptist Theological Seminary in Louisville, Ky., ruled the motion out of order. Boyce, whose ruling was upheld by the convention, stated [illegible] vention was formed for missions and evangelism and that it would not discuss social issues.

Most Baptist leaders believed the issue should be handled by local churches, reflecting a strong sentiment within the convention for local church autonomy.

In some parts of the nation, alcohol was a major industry, and in Kentucky, for example, preachers sometimes were paid with barrels of liquor, Baker said. Thus, congregations with members, relatives or friends involved in producing alcohol usually did not oppose the industry.

Baptists were also part of the frontier movement, which was "no place for high society," Baker said. Life was rugged and each individual's independence was undoubted; if a person wanted to drink, it was his business.

Elsewhere, however, "There was a great grass roots objection to the use of alcohol," Baker said.

"A careful study of church minutes shows that in almost every church, outside of those places which were economically involved in the production of alcohol, they disciplined members who were drunken or sold liquor."

The earliest Baptist church associations (the first of which was formed in Philadelphia in 1707) also agreed that congregations should discipline such members, Baker added.

Prompting their opposition to alcohol, he said, was their Biblical outlook. "They were Biblical literalists. They took very seriously the Biblical injunction against drunkenness."

Also, "They could see what it (drunkenness) could do to people, and they knew that it was not right. It provided the occasion for immorality, for example."

In 1907, the convention authorized a committee to plan a mass meeting for the following year, not for official action, but to serve as a forum for those at the convention to express their views on social issues, Baker said.

"Before this, the convention had seen itself principally as a missionary society, but then they began to bring in . . . the whole idea of social questions."

Temperance committees

Speakers at the 1908 mass meeting denounced alcohol and other social evils, and the convention appointed a Committee on Temperance to keep abreast of the work of agencies involved in fighting liquor.

In 1913, the Committee on Temperance and the Southern Baptist Convention endorsed the American Anti-Saloon League's plans to launch a movement for national prohibition. "We were the first great general religious body to act on this question," the chairman of the Committee on Temperance noted in his annual report.

In 1914, the committee, then renamed as the Commission on Social Service, issued its strongest-yet position: "The traffic in alcohol and the habit-forming drugs obstruct squarely the progress of the kingdom, and with it the Church can have no parleying, make no compromise."

Baker said the Southern Baptist Convention went on record as supporting the prohibition amendment in 1918 and as opposing its repeal in 1932.

Bolivar County Baptists set awareness meet

[illegible] director of the Southern Baptist Brotherhood Commission will speak to Baptists of Bolivar County, Feb. 28, at First Baptist Church, Boyle.

Smith

The purpose of the Bold Mission Awareness Conference, sponsored by Bolivar [illegible] sociation, is to promote involvement in mission projects beyond Bolivar County.

The conference will begin with a spaghetti supper at 6:00 p.m. At 7:00 p.m. the program will begin featuring special music, reports by persons previously involved in mission projects, the message by Smith and a time of commitment.

Tickets are available at $2.00 from pastors and laymen in the local churches. All Baptist men and women are urged to attend.

BSSB staffer resigns over conflicts flap

NASHVILLE, Tenn. (BP) — Wayne H. Chastain has resigned as director of the management services division of the Southern Baptist Sunday School Board effective Feb. 9, 1981.

James W. Clark, executive vice president of the Sunday School Board, indicated that Chastain's outside business activities interfered with his function as director of the management services division. Clark will serve as director for a short time until an interim director can be named.

Chastain began work for the Sunday School Board in 1958 as director of Camp Ridgecrest (N.C.) for Boys, where he stayed until 1964, when he moved to Nashville as a consultant in management services. He became assistant to the director of the management services division in 1966 and was named director in 1968.

Clark said the interim director will head the management services division until a permanent successor can be elected by Sunday School Board trustees.

"HTPAYW"

These Mississippi Baptists were participants at Easthaven Baptist Church, Brookhaven, in one of a series of Church Training meetings designed to help leaders of youths in "How to Plan a Youth Week," and to introduce new Church Training materials called "Disciplelife." Disciplelife is a program designed to teach discipleship to youths. The eight meetings drew 196 persons.

Reagan names Vatican rep over Baptist objections

WASHINGTON (BP) — President Reagan has named a real estate developer and cattleman as his personal representative to the Vatican.

William A. Wilson, a longtime friend of Reagan and head of his personnel advisory committee, will occasionally visit Vatican City to exchange views on international and humanitarian matters with Pope John Paul II and other high ranking Roman Catholic officials, according to a brief statement issued by the White House.

Baptist watchdogs in the church-state field vigorously protested Reagan's appointment. One, Gene Puckett, executive director of Americans United for Separation of Church and State, had told Reagan in a letter dated Dec. 23 that the president had a good opportunity to prove his support of church-state separation. "Do not appoint an envoy to the Vatican" Puckett said.

"Such an appointment flies in the face of the Constitution," said Foy Valentine, executive secretary-treasurer of the Southern Baptist Christian Life Commission. "It is an affront to those who are committed to religious liberty and those who, like the Baptists, deeply believe in separation of church and state. It is unnecessary, wasteful, ill-advised and divisive. The interests of all Americans would best be served by a withdrawal of the appointment."

James Dunn, executive director of the Baptist Joint Committee on Public Affairs, noted an "American Baptist Bill of Rights" passed by three national Baptist conventions in 1939. The statement said in part, "We oppose the establishing of diplomatic relations with any ecclesiastical body (and) the extension of special courtesies by our government to any ecclesiastical official." That statement passed unanimously at the Northern (now American), Southern and National Baptist Conventions, meeting separately.

"The Baptist Joint Committee was actually a stepchild of this joint commitment," Dunn said. "And has been, from its inception to this date, in consistent opposition to any such appointment. That's still our position."

Wilson was born in Los Angeles, graduated from Stanford University with a degree in mechanical engineering, and until 1960 was president of Web Wilson Oil Tools Inc. Since then he has been a real estate developer and has overseen cattle interests in the U.S. and Mexico.

The practice of naming a presidential representative to the Vatican began in 1939 when President Franklin D. Roosevelt appointed Myron C. Taylor.

After Roosevelt's successor, Southern Baptist Harry S. Truman, became embroiled in public opposition to his nomination of Mark Clark to the position, no president until Richard Nixon in 1970 named an envoy to the Vatican and there has been one since.

WMU launches growth project for all states

BIRMINGHAM, Ala. (BP) — With an intensive two-day workshop, the Woman's Missionary Union formally launched the enlargement campaign it approved last year.

Evelyn Blount, National Enlargement Plan director, said all 11,424 Southern Baptist churches that do not currently report WMU organizations will be consulted by Sept. 30, 1983 and encouraged to begin them. From that number, the WMU anticipates 6,394 will begin WMU work, according to state goals.

"We have not embarked on this campaign just for the sake of increasing our numbers," said WMU Executive Director Carolyn Weatherford. "We are doing it because there's a critical need for missions education in our churches."

Blount said, "We hope to work with these churches to begin missions education through WMU organizations."

The National Enlargement Plan, which will be funded jointly by state and national WMU, will involve approximately 150 lay women nationwide.

These women, known as the STAR-TEAM, will make one-to-one contact with pastors and key women in churches not reporting WMU. They will come to Alabama in March for a week-long training session.

The WMU executive board voted to shorten the terms of the national president and recording secretary from six years to five.

In other business, the board voted to raise the national goal of the 1982 Annie Armstrong Easter Offering for home missions from $19.5 million to $22 million.

According to Miss Weatherford, this decision was based on "the good response from the 1980 offering," which netted $16,479,032. Last year marked the first time in four years that the national offering goal was met. The 1981 goal is $17.25 million.

Additional business included the recognition of the national WMU president, recording secretary, and five state WMU presidents whose terms of office will expire this year.

They are: Mrs. A. Harrison Gregory, Virginia, national president; Mrs. William Ellis, Kentucky, recording secretary; Mrs. Donald Murphy, Missouri; Mrs. J. Frank Gilreath Jr., North Carolina; Mrs. D. C. Bomar, South Carolina; Mrs. Glen McClain, Oklahoma; and Mrs. Glenn Field, Northern Plains Convention.

The board also recognized William G. Tanner, president and chief financial officer of the Home Mission Board, and R. Keith Parks, president of the Foreign Mission Board, for their "inspiration, leadership and friendship" in working with WMU to support missions.

Marti Solomon, national Acteens consultant, announced the members of the fifth Acteens National Advisory Panel. Selections are based on scholastic achievement, school and church activities, and accomplishments in Studiact, the individual achievement plan for Acteens.

Panelists are Pamela Link, Jefferson City, Mo.; Michele Cherry, Washington, N. C.; Janet Sheryl Harris, Cary, N.C.; Rebecca Hughes, Green River, Wyo.; Marsha Herrod, Eupora, Miss.; and Allison Leigh Griffin, Pensacola, Fla.

One Kentucky county is still posting the 10

MADISONVILLE, Ky. (BP) — Copies of the Ten Commandments are being posted in public school classrooms in Hopkins County despite a ruling from the U.S. Supreme Court and an opinion from the Kentucky attorney general.

Last fall, the high court struck down a Kentucky law that required the decalogue to be posted in all classrooms in the state if private money was given for that purpose. Kentucky Attorney General Steve Beshear later said that meant the Ten Commandments already posted should be removed from public school classrooms.

But Patrick O'Neil, superintendent of the Hopkins County school district, has now ordered that the commandments be posted. He acted in response to a vote by the county school board.

Assistant Attorney General Robert L. Chenoweth said the state would not try to force compliance with the Supreme Court ruling. But he said the school district was now open to civil lawsuits on the matter.

Week of Prayer for Home Missions

March 1–8, 1981

GO FORWARD!

1. In starting new churches
Ray Allen considers small Bible fellowships one of the most valuable parts of starting new Southern Baptist churches. Allen, a church extension missionary, works in the Cape Cod area of Massachusetts. A total of $2,730,000 from the 1981 Annie Armstrong Easter Offering for Home Missions has been allocated for church extension throughout the United States.

3. In ministering to refugees
Missionary Joshua Vang is pastor of a Laotian Baptist congregation in Decatur, Georgia. A former refugee, he helps refugees resettling in America to adjust to a new way of life. Funds for working with refugees are part of the language missions allocation of $4,220,000.

4. In language missions
With open arms, Enoch Ortega welcomes those joining First Southern Baptist Church in Nogales, Arizona. Ortega is a Home Mission Board appointed language missionary serving Spanish-speaking people in the Nogales area. The Home Mission Board has more than 1,400 missionaries working with approximately 77 language-culture groups throughout the United States. Language missions has been allocated $4,220,000 from the 1981 offering.

2. In Christian social ministries
Mike Haywood holds a youngster during his weekend camp for the blind. Mike works through Christian social ministries as director of youth and family services for Virginia's Peninsula Baptist Association. This year, Christian social ministries has been allocated $1,950,000 from the Annie Armstrong offering.

5. In providing spiritual guidance for special groups
U.S. Army chaplain Jimmie Roberts ministers to military personnel. He is one of more than 1,400 chaplains endorsed by the Home Mission Board. These chaplains also provide a spiritual ministry to people in hospitals, institutions, business and industry and to their families. Chaplaincy ministries has been allocated $120,000 of the 1981 Annie [illegible] offering.

Annie Armstrong Easter Offering for Home Missions National Goal $17,250,000

One-half of the funds for support of more than 3,000 home missionaries and their work.

Killer among hundreds on campus for revival

By Norman Jameson

NEW ORLEANS (BP) — A killer walked among the nearly 1,200 students, faculty and city residents who swarmed onto New Orleans Baptist Theological Seminary campus Jan. 27 for a revival meeting.

While most of the people filed into Leavell Chapel, one went to the home of Ethyl Louise Robbins, beat her to death and took up to $300 from her purse.

A coroner fixed the time of Mrs. Robbins' death between 7 p.m. and 8 p.m., or about the time 7:30 p.m. services began with Perry Sanders, pastor of First Baptist Church, Lafayette, La., as worship leader.

A recent knee operation probably kept Mrs. Robbins, wife of New Orleans Seminary professor Ray Robbins, from attending the service herself. About the time it started, Mrs. Robbins called a neighbor to say she heard a prowler outside her house. Records show the neighbor called campus security at 8:15 p.m. to report a prowler in the area around the Robbins' house. Officers checked doors and windows of homes in the area, but did not ring the Robbins' doorbell, since the call had been general and not from Mrs. Robbins, said Don Stewart, seminary executive vice president. Stewart said there are still no clues.

Mrs. Robbins' death cast the seminary in deep gloom and threatened to cancel the long-planned and heavily prepared for revival meetings.

Sanders met before the morning revival service the 28th with seminary president Landrum Leavell and Robbins to decide what to do about the meetings.

"There is no alternative," Robbins said. "We must go on with the revival."

"When the Lord gets ready to do something there is a satanic force in operation too," said Sanders, a week after the incident. "I believe this was an effort of Satan to sidetrack the revival, but it didn't happen."

"I had to change gears, of course, in about an hour," said Sanders. "There was no way to speak on any subject except that (Mrs. Robbins' death). Preaching must be related to life and at that particular moment, life was death, really. My message simply had to be related to what was happening."

Sanders chose a text from Paul's letter to the Philippians, a book Southern Baptists absorbed in January Bible Study — a study Ray Robbins wrote.

The text: Phil. 1:12, "Now I want you to know brethren that my circumstances have turned out for the greater progress of the gospel." (American Standard)

Sanders talked of the "magnificent triumph of the Christian faith" through the difficult trials of Paul. He said there are three ways to react to life's tragedies: 1. resentfully, shaking our fist in the face of the creator; 2. submissively, by drawing into a shell; or 3. the New Testament way, redemptively, constructively and creatively.

Robbins was teaching the Philippians study in Baton Rouge the night Mrs. Robbins was killed. He returned home and found her dead in a downstairs bathroom.

SBC president considers summit meet of factions

DALLAS (BP) — SBC President Bailey Smith would be willing to discuss his committee appointments with antagonists Paul Pressler and Cecil Sherman if it might help spare the convention any more bickering.

Smith told the Texas **Baptist Standard** he plans to represent the total denomination when he appoints the 1981 committee on committees and committee on resolutions.

Pressler, appeals court judge from Houston, and Sherman, pastor of First Baptist Church in Asheville, N.C., lead groups with separate interests in the makeup of convention committees and boards.

Pressler and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, have led efforts to elect convention presidents committed to biblical inerrancy. Pressler said in Lynchburg, Va., last September they were "going for the jugular" — control of convention agencies by trustees — in future efforts.

Since Pressler made that "jugular" remark, Sherman has led in several meetings of pastors in the Southeast to organize "denominational loyalists" and "friends of missions" to send messengers to the 1981 convention in Los Angeles. Another meeting is scheduled in February in Texas where Sherman said a decision would be made on whether to offer an opponent for Smith in Los Angeles.

"I really would" be willing to sit down with Pressler and Sherman, Smith told Toby Druin of the Standard. "I said from the beginning and still say my desire is to try to be a person to bring us together... My whole desire is that the Southern Baptist Convention as a whole love one another and continue to be about winning this world to Christ."

Smith said he didn't know if any good could come from a meeting with Pressler and Sherman, but that he "certainly wouldn't be opposed to it."

"The Southern Baptist Convention has elected me, and I am going to try to appoint people to the committees just like Jimmy Allen, James Sullivan, Jaroy Weber (all former presidents) or any of those did in consultation with the vice presidents, talking to executive secretaries where I don't know people.

"I am going to be as fair and honest as I know how. I was elected by a cross section of Southern Baptists and plan to appoint a cross section of Southern Baptists."

Smith appoints the committee on resolutions which will handle such matters that come before the annual meeting in Los Angeles. The committee can have great influence through its handling of the resolutions on the stance of the convention in session on various issues.

He also appoints the committee on committees which nominates persons for the committee on boards, the panel which makes recommendations to the convention for boards of trustees of convention agencies.

Smith said committee appointments are due in April and he would meet with vice presidents Jack Taylor and C. Wade Freeman in Nashville, during the meeting of the SBC Executive Committee, Feb. 16-18, to discuss them.

Both Pressler and Sherman said they would be willing to sit down with Smith and discuss the issue but neither would speculate on anything being achieved by it.

Pressler, who emphasized he would initiate no such meeting with Smith because any attempt by him to contact the SBC president "would be distorted out of all reason, distorted extremely in the Baptist press," nevertheless, said he would be "glad to meet with anybody that asked me to meet with them."

Sherman said he would go, sit through and leave any meeting with Smith and Pressler "in good humor." "I am not enthusiastic because I have not said anything about them that requires I retract anything," he said. "The only way the meeting could be attractive to me would be for them (Pressler and Patte[illegible] their agenda they stated in Lynchburg."

Pressler insisted that his "going for the jugular" comment at the Lynchburg meeting, tape-recorded by Tom Miller of the Virginia state paper, the **Religious Herald**, had been taken out of context by the Baptist press.

He meant it only as a "metaphorical expression," he said, "in order to illustrate that we needed not to mess [illegible] few resolutions but needed to get to the basis of the problem.

Be it every so humdrum, there's no rut like your own.

McGregor elected press pres.

By Earl Kelly
Executive Secretary-Treasurer
Mississippi Baptist Convention Board

News Note: Don McGregor last week was elected president of the Southern Baptist Press Association, which consists of editors of the 34 Southern Baptist state newspapers. Edgar Cooper of Florida was named president-elect and Bob Terry of Missouri was reelected as secretary.

The Baptist editors across the Southern Baptist Convention are excellent journalists. Like four-leaf clovers they stand out among those of us who are ordinary people. They possess writing skills, to be sure, but they are on the cutting edge of denominational life and must use unusual skill in the selection and treatment of subjects. Good editors look beyond the surface facts which any of us can see and describe for their readers the core — solid truth. Their goal is to use factual literary form as an instrument in sculptoring individual, church and denominational designs.

The men who have served as editor of **The Baptist Record** in the past were all great men. Our present editor, Don McGregor, has been cut from the same pattern. Don is a thoughtful, humble, perceptive, cooperative man who knows how to use his knowledge and skills for the greatest good of all Mississippi Baptists. I have never worked beside a more genuine Christian gentleman or finer editor.

Apparently his peers feel the same way because they selected him to be the president of the editors for 1981. In doing so Mississippi Baptists were honored, as was their editor. Congratulations, Don! We Mississippi Baptists are proud of you.

Camps set at Garaywa

Materials containing information about GA and Acteens weeks of summer camp at Garaywa will be mailed to Woman's Missionary Union directors the first week in March.

GA and Acteens directors and leaders will receive the materials from their WMU directors. A new policy of reservations by mail only is being instigated this year, and adequate materials for registration by mail will be included in the March mailout.

Also new this year is the policy of accepting reservations beginning April 1, rather than during February and March. WMU appreciates the cooperation of churches in helping to implement these two new policies which should make camp registration more efficient and less confusing.

An additional week of camp has been added for the 1981 season; so no one will have to be turned away as campers have been the past two summers.

Officers plan '81 library workshop

The 1981 officers of the Mississippi Baptist Church Media Library Organization are making preliminary plans for the 1981 Media Library Workshop. This workshop will be conducted at First Church, Jackson, Oct. 23-24. The planning group shown are: (left to right) Mose Dangerfield, media representative, Mississippi Baptist Sunday School Department; Mrs. Eugene Fitts, of Corinth, historian; Mrs. C. H. Wood, Louisville, president; Mrs. F. L. Lumus, Tupelo, secretary-treasurer; Mrs. Curtis Seal, Jackson, publicity chairman; Mrs. Edwin R. Lewis, Jackson, vice president, and Mrs. Clyde Day, McComb, program chairman. Mrs. Robert Lewis, not shown, Starkville, is ex-officio.

Furloughing missionaries must find a house . . .

By Indy Whitten

To provide a house for furloughing missionaries is a fairly recent development in the Southern Baptist Convention. The first in our state was located at Yazoo City. Others have followed in the Jackson/Clinton area and around the state.

It is not hard to understand how such housing can be of great benefit to furloughing missionaries. Missionaries return to the States for a few months and can only bring the most essential items of clothing and personal effects. To be able to step into a furnished apartment or house, often with a full pantry, is like Christmas, no matter what the season of the year the missionaries return.

Besides being a real demonstration of loving concern, such a missionary house can be a blessing to the area where the furloughing missionaries live. Without exception the churches that provide missionary housing say essentially the same thing, "What a blessing to enter into a beautiful relationship of caring and supporting with those missionaries who come from overseas to dwell among us." And to be sure the missionaries respond in like manner. It is a continuing love affair!

In the future there will be more "turnover" in the missionaries occupying the furlough houses. Formerly all missionaries came for a full year's furlough, but now the furlough may vary from 4,6,8,10 or 12 months, according to the time spent on the field during the preceeding period of service.

To be of the greatest help to the furloughing missionaries, the house should be furnished rather completely. A washer/dryer, for example, is desirable, though not an absolute must if there are washaterias in the area.

However, before setting up a missionary house, it is wise to consult with the leaders of the Baptist work in Mississippi and also with the Foreign Mission Board. One practical approach is to find out how many missionaries there are from Mississippi and then realize that approximately a third of this number is furlough at any given period of time. There also may be missionaries from other States who would like to furlough in Mississippi.

There are several major factors that determine where missionaries will locate on furlough: (1) reasonable proximity to relatives (2) in or near a college center or seminary location, where parents and/or missionary kids can study (3) in a place where transportation will not be a problem for deputation work. Furlough travel is more difficult when far removed from an airport serviced by major airlines.

Churches that provide missionary homes want them to be used to the maximum. It is sad to think of a church that goes to the expenses to provide a home for furloughing missionaries and then finds few missionaries or none who wish to locate in their town.

If the town is a little off "the beaten path," it might be best to rent furnished quarters for special missionaries who want to live there.

The house provided becomes a home, when there is exposure and contact with the local church people. Some churches may overdo the need of the missionaries for privacy, thinking that they have been living among masses of people and need to be "left alone" when they come on furlough. "Leaving them along" can be interpreted as a lack of caring.

If a church wants the missionary who is located in the house they provide to speak on special occasions, such as the Week of Prayer, this should be scheduled a long time ahead. Otherwise this special time will be spoken for by other churches and organizations. It is rather amazing how many churches wait until a few days before the Week of Prayer and are frustrated and amazed because all the missionaries are taken.

One of the greatest of services is helping involve the M.K.s in the life of the church and the community. The M.K.s have left their friends in the place where they lived and sometimes a basic feeling of insecurity makes them seriously question if they will be able to "fit in."

A great need of M.K.s is for a place to go when their parents return to the field. This is most especially true on holidays when the dormitories at college are closed and they may not have relatives with whom they can visit. How good it is to have established roots in the place where they lived on the furlough before, so that they can return for a visit from time to time.

A house is a great provision for furloughing missionaries. But there is more to it than just a roof over the missionaries heads. The love and care shown them is a source of comfort and renewal that will later turn into blessings to people far away on many mission fields of the world.

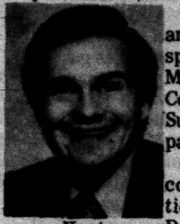
Any furloughing missionary house is certainly a house that love builds.

(Indy Whitten, a Mississippian, is a missionary to Canary Islands. This is the second of a three-part series.)

Paul Lee — Deborah Lee

Youth leader conclave set for Hattiesburg

The second of four Youth Leader Conclaves is set for March 6 at First Baptist Church, Hattiesburg, 7-10 p.m.



Kurtz

This series of area conferences is sponsored by the Mississippi Baptist Convention Board's Sunday School department.

Speakers for the conclave in Hattiesburg include Ron Kurtz, Paul and Deborah Lee, and David Chism.

Kurtz, minister of youth at First Baptist Church, Jackson, will speak on "How to Grow a Sunday School."

Paul Lee, minister of education at Calvary Baptist Church, Tupelo, will speak on "Fundamentals of a Youth Teaching/Learning Experience." Deborah Lee, a special worker for that church will lecture on "How to Conduct a Weekly Workers' Meeting."

And David Chism, former editor of "Youth Leadership" magazine for the Sunday School Board in Nashville, will talk about "Creating a Learning Environment."

Target groups for the conclaves are ministers of youth, youth Sunday School workers, and associational youth Sunday School leaders.

The first conclave was at First Baptist Church, Biloxi, Feb. 6. The last two will be April 10 at First Baptist Church, Jackson; and May 8 at First Baptist Church, Starkville.

Government intervention

(Continued from page 1)

Thompson, stated clerk of the United Presbyterian Church in the U.S.A., cited seventeen cases of government intervention which he described as "alarming" when viewed together as a pattern.

Though Thompson emphasized there would be no findings or statements coming from the conference as a whole, individual religious bodies may do so.

Sponsoring groups other than the SBC are the Lutheran Council in the USA, National Association of Evangelicals, Synagogue Council of America, United States Catholic Conference, and National Council of the Churches of Christ in the USA.

For of all sad words of tongue or pen, The saddest are these: "It might have been!" — Whittier — *Maud Muller*

Actually, Rebel Roundup will be held March 28

Rebel Roundup is a day of crazy games, fun, food, and inspiration sponsored by the Ole Miss Baptist Student Union especially for high school and junior high church groups.

The Baptist Record reported in last week's edition that the Roundup will be held May 28. Actually, the event is to be held Saturday, March 28, from 10 a.m. till 4 p.m., at Oxford at the University of Mississippi Education School Gym and Playing Field.

The purpose of Rebel Roundup is to give students an opportunity to participate in the fellowship of sports competition through an out-of-the-ordinary olympics; to acquaint students with Christian college students and the program of the Baptist Student Union at Ole Miss; to provide a worship service in which youths will be challenged to commit their lives fully to Jesus Christ; and to support the program of BSU student summer missions through entry fees and concessions.

Churches from throughout the state are invited to bring teams of youths to participate in the crazy games which are patterned after the popular television show, "Almost Anything Goes" and a special youth rally which will feature testimonies by Ole Miss football player Breck Tyler, and Ole Miss Lady Rebel Basketball player Justina Smith.

Special music will be presented by Brad White, Brian Kennedy, and other UM Athletes. Entertainment will be presented by BSU performing groups and an address by state BSU director, Jerry Merriman, will also be included in the program.

Registration for Rebel Roundup is due March 15. The cost is $15.00 for each team.

Additional information and application forms may be obtained by writing Ole Miss BSU, Box 292, University, Miss., 38677 or by calling (601) 234-9366.

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FMB won't pay ransoms

(Continued from page 1)

for brief periods in recent years but not for ransom or other demands.

Missionary James Kirkendall, now an English-language pastor in Belgium, was held for 42 hours by Palestinian guerrillas in Beirut, Lebanon, in April 1970 after making a wrong turn and ending up in an area controlled by the Palestinians. He was released after the guerrilla group became convinced he was not a spy.

In August 1970, Stephen Spann, son of the Jimmie D. Spanns, missionaries to Uruguay, was held at gunpoint while members of a guerrilla faction used his station wagon for an attempted bank robbery. He was released unharmed the same day.

The recent kidnapping in Colombia occurred Jan. 19 as guerrillas broke into a house in Bogota and kidnapped Chester (Tip) Bitterman, 28, an American linguist employed by the Summer Institute of Linguistics, the overseas branch of the Wycliffe Bible Translators.

The April 19 movement, a leftist guerrilla group also known as the M-19, demanded that the linguistics institute cease operations in Colombia. As conditions for Bitterman's release, it also asked that its communiques be published in leading American, European and Latin American newspapers. The American missionary group refused to meet the demands, but Bitterman as of Feb. 10 was still being held captive.

Foreign Mission Board President R. Keith Parks said there is "no safe place" in today's world. But he added that faced with Christ's command to make disciples of all nations, "We can't afford to wait until it's safe to preach the gospel."

Early Americans used soft soap for cleaning. Now, it is used to get people ready for a cleaning.

No man ever convinced his wife that a pretty stenographer was as efficient as an ugly one.

Mississippi Baptist Activities

Feb. 23	Seminar: The Church and Public Education, Alta Woods Baptist Church, Jackson; 10 a.m.-3 p.m. (CAC)
Feb. 23-26	Long Range Planning Conference; Baptist Building, Jackson; 2 p.m., 23rd - 11 a.m., 26th (CAPM)
Feb. 27-28	Church Recreation Mini-Lab; Harrisburg Baptist Church, Tupelo; 6 p.m., 27th - 12:30 p.m., 28th (CT)
Feb. 28	State Keyboard Festival; Blue Mountain College, Blue Mountain; 10 a.m. - 3 p.m. (CM)

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The Baptist Record
OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Prayer for SBC . . .

Vice-president establishes procedures

As time moves on toward the annual meeting of Southern Baptists, this year in Los Angeles, it needs to be noted that the first vice-president of the Southern Baptist Convention, Jack Taylor, has begun to establish prayer structures for the time between now and the convention and during the convention itself.

As he has begun to inform the nation through the Baptist state papers of his plans for such prayer support for the convention, he has asked that the officers of the Southern Baptist Convention be remembered in prayer on a regular basis. In case someone has lost track of one of the names, the officers are these: president, Bailey Smith; first vice-president, Jack Taylor; second vice-president, C. Wade Freeman; recording secretary, Martin Bradley; registration secretary, Lee Porter; and executive secretary-treasurer, Harold Bennett.

Taylor has said that his intent is "That the blessings and power of God may be sought in behalf of the Southern Baptist Convention in Los Angeles in June of 1981. It is our desire that this may be the most prayed-for convention in the history of Southern Baptists."

Surely such an interest is commendable. It wouldn't hurt if every convention were more prayed for than the one before.

Taylor has asked for volunteer prayer representatives in each state convention. In Mississippi the representative is Bill Causey, pastor of Parkway Baptist Church, Jackson, and immediate past president of the Mississippi Baptist Convention. These men will be asked to implement information and to help in mobilization in each state and to help host a continuous prayer meeting to be held in the convention hotel in Los Angeles during the convention. They will be asked to form a prayer chain to be activated several times before the time of the convention. It is hoped that a special prayer Sunday may be established in behalf of the convention.

The prayer room at the convention hotel, the Hilton, will be in operation for 72 hours — from Monday evening through Thursday evening.

At the convention facility during the convention there will be prayer sessions hosted by convention agencies. There will be eight sessions of about three hours each, and the prayer room will be in constant communication with the platform to determine special prayer needs.

This is a more intense prayer effort than has ever been made public relating to the convention. It just might work. Might work? Of course it will work. There can be no question about it.

—Robert Shirley

How long? . . .

The terror of alcohol

The experience that is developing in the city of Brandon illustrates the insidious nature of the alcohol business.

Readers will recall that before the recent beer election was held in that city the Board of Aldermen passed an ordinance establishing the conditions under which beer could be sold. Those who were opposing the sale of beer said the passing of such an ordinance aided the efforts of those who favored the sale of beer. The aldermen said not so, that they were trying to establish guidelines before it was too late.

One of the features of the ordinance is that beer cannot be sold within 500 feet of a church, a school, or other named establishments. There was no detail in the original ordinance to indicate how the 500 feet should be measured. Now that the election is over and the beer sales have become legal, the provisions for measurement have been established.

The measurement will be front door to front door. It will begin at the front door of the beer joint (in some cases a grocery store), go out to the middle of the street in front of the joint, proceed to the front of the church or other such building, and go to the front door of that building. The property of one church building in Brandon joins the property of a grocery store that intends to sell beer. Even their buildings are not 500 feet apart. By measuring down the middle of the street, however, the measurement can be made to go over the 500-foot limit.

This seems absurd.

There were other liberalizations as well.

Add that to the recent incident of the boy from Houston, Texas, who was shot just after Christmas as the car in which he was riding moved north on the Natchez Trace Parkway. He bled to death from the wound.

The Choctaw County authorities arrested a man they were reasonably sure was the guilty party. They had no conclusive proof at that time, but they felt they had to hold him.

What did they do? They were able to charge him with driving while under the influence of alcohol. To date they have found no motive for the shooting.

How long are we going to continue to be victimized by those who insist on milking money from one set of victims and thus terrorizing another set of victims?

Guest opinion . . .

"Grateful for New Orleans Seminary"

By J. Steven Morse

"Now, Steve, when you get to seminary you need to ask every one of your professors if they believe in the **verbal plenary inspiration** of the Bible . . . ."

"I hope what happened to Mike doesn't happen to you down there . . . Why, when he came home and taught a Bible study, he didn't even mention the name of Jesus. *All he talked about was God* . . . ."

"Now, Steve, there are two schools of thought among preachers concerning the most important function of a pastor: one school says **preaching** is most important and the other says **pastoral work** (counseling, etc.) is most important. You need to decide which is most important to you."

What's a new seminary student to do? Advice of every sort floods young men and women about to enter seminary. "Are the rumors true?" they ask. "What am I really to guard against?" "Is seminary really the devil's playground?" **Lord, what am I to believe? And what am I to do?**

In the fall of 1977 I entered New Orleans Baptist Seminary with such mixed feelings. Having been somewhat of a rebellious youth in my home church in Jackson, Mississippi, then having completely shunned Christianity while a college student, having become a Christian only after beginning a career in retailing in Marietta, Georgia, I found myself—of all places—about to enter a Southern Baptist seminary.

I had been present in a Southern Baptist church practically every time the doors were open from the time of my birth through high school, I reasoned, yet I didn't even become a Christian until I was 23 and out on my own. Sure, I had become a Christian and had grown much spiritually under the strong preaching and teaching of a Southern Baptist pastor in Marietta, but wasn't he an exception to the [illegible] among Southern Baptists? There seemed to be so many problems inherent in a denomination. **Oh, well, Lord we've been over all this before and I know you've called me to come here to prepare—but Lord, that's about all I know.**

In January, 1979, I was halfway through. What had I learned? Could I now answer some of those questions that had plagued me when I first came? I wasn't sure. Just what did I believe It wasn't that I didn't have a lot of new knowledge as well as seven months' experience as a youth minister in my home church. It was just that all of my preconceived notions about God, the Bible, the Christian life, and even about life itself no longer seemed valid! **Lord, isn't it wrong for me to feel this way, to feel like all those views that once seemed so important were not really so? Sometimes I feel like a ship without a rudder.**

Wait a minute! What did that professor say? "Don't make Scripture fit your preconceived notions!" Have I [illegible] wholly to the text, and apply the text wholly to thyself!" "The criterion by which Scripture is to be interpreted is Jesus Christ." Lord, **forgive me. How could I presume upon your revelation of yourself and impose my own concepts on you? I can see now that I need you more than ever, which I think is exactly what you want me to see. Thank you, Lord—you can be in charge of me again.**

Now I'm in my last semester. I'm still wrestling with some of those questions I faced when I first enrolled. But I have 2½ years experience dealing with some of the most challenging problems I have ever faced. I know that following Jesus is not easy. But before I came to seminary, I didn't realize that if my studies here didn't help prepare me to face the tough world we live in with God's message, then it would have been a waste of my time and God's.

I've learned a lot here, but most of all I've learned this: God has called me, thus wherever His calling leads me I am not alone. I am grateful for New Orleans Baptist Seminary, and I am grateful to God.

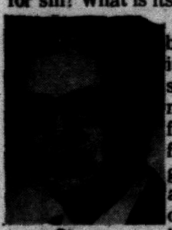
J. Steven Morse, a 1980 graduate and his wife Deidra of New Orleans Seminary, have been appointed by the Home Mission Board and are stationed in Fresno, Calif. He is a native of Jackson.

Self-centeredness . . .

What do we believe about sin?

By Frank Stagg

What is sin's origin? How could sin enter God's world? Who is responsible for sin? What is its nature?



Stagg

God is responsible for the possibility of sin but not for sin itself. He made man (generic usage for male and female) capable of good and thus capable of evil. To have one possibility is to have the other. There can be good without evil, but there cannot be good without the possibility of evil. Things and lower animals can do neither good nor evil. Man is able to trust, and this means that he can distrust. He can be true, so he can be untrue. Good and evil are moral possibilities wherever there is freedom for moral choice.

[redacted]

Man's Inclination Toward Sin

Man's obvious inclination toward sin is often said to be due to "the fall of Adam." This calls for a closer reading of the Bible. Adam's fall was the result of his inclination toward sin; the inclination did not result from the "fall." It was man as created who distrusted and disobeyed God. From the first, Adam had freedom of choice; and his inclination toward self appeared from the beginning. Genesis did not describe Adam as ever walking with God in trusting obedience. Adam did not "fall from grace" or otherwise lose his salvation. He never entered the offered life with God.

In the New Testament, only Paul and Jude mention Adam. In two passages (Rom. 5:12-21; I Cor. 15:22) Paul compares Adam and Christ, indicating our relationship to Adam in sin and to Christ in salvation: "As in Adam all die, so in Christ shall all be made alive" (I Cor. 15:22). Life in Christ is not determined or automatic. Paul is not a universalist; he does not teach that because Christ came everybody will be saved. One lives in Christ only if he commits himself to Christ. So, one dies in Adam only if he commits himself to the way of Adam.

We come into the world with an inclination toward evil, just as was true of Adam. From infancy one shows a bias for himself and prejudice against all that is not self. It belongs to being a person to be inclined to use one's freedom for self. We have to learn trust and obedience. Although the weight of humanity and history is upon us, our sin is our own. The soul that sins is the one that dies (Ez. 18:20). If one's teeth are on edge, he has eaten sour grapes along with his fathers (Jer. 31:29). One must blame himself alone for being ruled by selfish desire (James 1:13-16).

Nature of Sin

Man's sin is traceable to abuse of his God-given freedom. Sin is self-centeredness: self-love, self-trust, and self-assertion. Man sins in claiming for himself the place that belongs to God. Man tries to be "the whole cheese." He tries to have his being apart from God. Cut off from God, he found himself cut off from man. When Adam and Eve became estranged from God, they began to blame one another for their plight, and then Cain killed Abel. That is man's story. The breakdown of the individual and the breakup of the human family are both due to man's cutting himself off from God.

Romans 1:18-32 offers a clear explanation of the origin, nature, and consequences of sin. God made himself knowable to man (1:19: cf. John 17:3), but man chose not to know God (1:28). God gave man over to man's own choosing (1:24, 26, 28). Trying to go it alone, man plunged deeper and deeper into evil, suffering a com[illegible]oral breakdown (1:25-27) plus the breakup of the human family (1:28-32). The sins of sexual perversion, drunkenness, greed, envy, strife, deceit, slander, hate, murder, and the like all issue from the fateful choice to worship the creature (self, sex, money, or what not) rather than the creator (1:25), refusing to have God in one's knowledge (1:28).

The Whole Man

Sin belongs to the whole man, not to *some "lower nature." Sin cannot be* isolated into one part of man's selfhood: body, mind, will, or emotions. Sin does not belong to flesh as such "Flesh" in the New Testament usually designates the whole man in his weakness or estrangement from God. The "works of the flesh" include sins of the spirit, like envy, as well as sins of sensuality, like fornication (cf. Ga. 5:19-21). Sin is not simply a lack of knowledge. *Man often knows better than he* does. Sin is not a failure of will alone. Sometimes man goes against his will, doing wrong when he wills to do right, but often man wills to do wrong. Man is crippled in will but also in his whole being.

Bondage and Guilt

Man is mocked by his sin. Seeking to be free, he is enslaved by sin (John 8:34). Seeking to save himself, man is self-destroyed (Mark 8:35). The wretched plight of one who does what he wills not to do and fails in what he wills to do is slavery at its worst (Rom. 7:18ff).

Because man is bound up with humanity and history, his bondage is even greater. Not only does he have inclination toward sin, but the weight of history and humanity is against him. No man comes to his choices unconditioned by other people. They help shape our feelings, thinking, values and all that we are. This, however, does not relieve us of responsibility and guilt; for when others condition us, they do it through personal and not mechanical means. They persuade us. At some point we yield, saying yes when we could say no. Others are responsible for what they do to us, but we are responsible for what we let them do to us. They could not make us hate, lust, or fear unless we allowed them to.

History and the human race are against us, but God is for us. He alone can save us from ourselves and from others.

[redacted]

Whom shall I please?

It's sleeting this morning. The ice around the base of the magnolia trees looks like snow. Consequently, I'm mentally transferring myself to a hot July day in Hong Kong, 1970.

I spied a red 'ricksha parked on a Kowloon corner. Now I'd ridden jets and planes and trains and ferry boats and buses, but never one of these contraptions! It was a light two-wheeled cart with a hood to protect passengers from rain or sun. A man (the runner) stood between the cart's shafts, ready to provide the pulling power. He wore short pants, a short-sleeved white shirt, sandals, and a straw hat.

"Let's ride," I said to my friend Joan. Then others of our tour party started to argue about the rightness or wrongness of such a ride. To tell the truth, I'd never before given the matter any thought. Now one person said, "I wouldn't ride in one of those. It's inhuman." Another agreed, "That's right. Lots of Chinese cities have declared rickshas illegal because they say to use 'human horses' is undignified."

These carts were once used widely in Japan and China (they were invented in Yokohama, Japan, in 1870), but I think they're not used much any more. Jinriksha, a Japanese word, is derived from three Ancient Chinese words, "jin" for man, "riki" for strength, and "sha" for vehicle. It is often shortened to ricksha.

I saw another runner coming down [illegible] with his cart. "It's [illegible] to-day," [illegible] be tired." Another replied, "I doubt that. These men can easily run 20 to 30 miles a day."

Both runners at that moment smiled and bowed and politely beckoned, as if eager for passengers. "Well, it's their job," I said. "Maybe they have children to feed. We would be helping to raise their income if we rode, wouldn't we?"

Every one of the millions in this city worked hard for a living, it appeared to me. Whole families were at work on boats in the harbor. An old grey-haired woman trotted by on tiny feet, balancing on one shoulder a pole that supported two baskets loaded with bananas. In a shop I had seen women swiftly sewing tiny beads on sweaters and silk slippers; builders swarmed about on bamboo scaffolding, 10 or 15 stories high. A couple sold huge squashes at the fresh vegetable market, while they themselves were all but squashed by the crowd that covered the steep hillside. An 80-year-old conductor on the tram line to Victoria Peak collected our tickets while he walked down an aisle which slanted at an angle of 45 degrees. A woman, one baby on her back and another asleep at her feet, poled a sampan from the pier to a floating restaurant. These ricksha runners had their jobs to do, too, did they not?

"They don't make much money at $5 HK per ride, less than a dollar of US money," one man said.

"But they'll make less than that if no one hires them," I countered.

Joan and I got into a ricksha. We would ride, we had decided, but only around the block. The weather was indeed sticky, and the man, I admitted, did look weary. "Maybe we'd better get out and pull while he rides," I whispered to Joan, as I thought of Aesop's fable ab[illegible] man and the boy and [illegible] who could please no one!

It's impossible always to please everybody. I know that for a surety. I suppose it doesn't hurt to try to please as many people as possible. Sometimes it's good to please yourself. But the most important consideration is this: is the way I try to please others, or to please myself, also pleasing to God?

[illegible] know what is right and not do it is almost as bad as doing wrong.

[redacted]

Evangelism conference

Dear. Mr. McGregor:

We were privileged to attend the Mississippi Baptist Evangelism Conference last week at First Baptist Church, Hattiesburg. There is no way we can express to you the tremendous blessings we received during this conference.

Had there been nothing more than the "Praise from the Keyboard" with Dot Pray and Irene Martin; the "Vocal Witness" from Russell Newport, it would have been well worth our trip from Pensacola to Hattiesburg. The Bible studies each session were informative and inspirational.

All in all, it was among the very best Evangelism Conferences we have ever attended. Our special thanks to Roy Collum and those who put together this conference.

God bless Mississippi Baptists.

Overl & Pearl Oglesbee
Oakcrest Baptist
Church
Pensacola, Fla.

NOTE: Bryant Cummings, director, state Sunday School department, and Dan Hall, director, state Church Music department, joined Roy Collum, director, state Evangelism department, in planning the Evangelism/Bible Conference program.

Words of affection, howsoe'er expressed, The latest-spoken still are deem'd the best. — Joanna Baillie

[redacted]

STEPPING STONES by Jim N. Griffith (Broadman, 154 pp., $4.95) The author, a Baptist pastor in Georgia, has written nine chapters on "stepping stones": What To Do When It Rains; You Can't Win 'Em All (Or Can You?); Depressed?; Alone? Never!; Through the Microscope of Tears; Running with Patience; When Life Puts You Down, Faith Pulls You Up; But It Hurts!; and Highjumping the Hurdles. Each chapter gives illustrations from life. Griffith observes that most people spiritually stagger through life, and stay downtrodden and defeated. Through this book he says that the negatives of life can be transformed into positives — that stumbling blocks, when viewed with the eyes of faith, are stepping stones.

ENCOURAGEMENT, A WIFE'S SPECIAL GIFT by Ruth McRoberts Ward (Baker, paper, $1.95, 84 pp.) This author maintains that the wife who gives sincere encouragement to her husband is soon "mending the little tears in the fabric of her marriage." She says that working together in a marriage is "something like putting up a camping tent: it takes two people, each performing their own jobs, but having a common goal in mind." Sometimes writing tongue-in-cheek, Mrs. Ward offers practical advice on strengthening and mending marriages. Her humorous pen-and-ink sketches that accompany the advice provide unforgettable "sermons without words."

I destroy my enemies when I love them. — Abraham Lincoln

Services during March will mark 100th year at Calvary, Meridian

Services beginning on March 1 and continuing each Sunday morning and evening and Wednesday evening throughout the month will mark the 100th anniversary of Calvary Baptist Church, Meridian.

The brothers Farr will be the opening and closing speakers during the month-long observation. Eugene I. Farr of Clinton will speak at the 9:45 a.m. service on March 1, and Edward Farr of Scooba will speak during the evening service on March 29. Both men were ordained by Calvary Church.

Eugene Farr has been the pastor of 26 churches in Mississippi and served on the faculties of Clarke College and Mississippi College, the latter for 17 years. He retired in 1971. He has compiled church histories for the churches at Florence, Richland, and Edwards. He is engaged in preparing a history of First Baptist Church, Clinton.

W. Otis Seal is pastor of Calvary Baptist Church, Meridian,

On March 15 there will be three services on Sunday followed by services twice each day through Friday except for Monday morning.

The evening speaker on March 1 will be Lamar Sewell of Pineville, La. also ordained by the church. On March 4 another of the church's ordained preachers, George Gay of Chipley, Fla., will speak.

On March 8 the 9:45 speaker will be Lewis A. Curtis of Graceville, Fla. who was ordained by the church. Others who will be a part of the morning service are Ben Birdsong of Meridian, one who was ordained by the church, and Roland Boyd of Evans, Ga. Curtis and Boyd will be the evening service personalities as well. On March 11 Jimmy Garrard of Meridian, another of those ordained, will speak.

A former pastor, Ray F. Dykes of Richmond, Va., will speak at the early morning service and at the evening service on March 15. Jim Cox of Meridian and John L. Cook of Columbus, two of the 23 men the church has ordained, will be program personalities in the afternoon. Also to appear on the evening program will be Dick Thomassian, of Huntsville, Ala.

Thomassian will speak at the 7 p.m. Monday service and at each of the services at 10:30 a.m. and 7 p.m. Tuesday through Friday during the full week of the anniversary observation. On Monday through Wednesday he will be joined in the programming by Jim Carraway of Sarepta, La. Joining Thomassian on Thursday and Friday will be Eddy Nicholson of Lubbock, Tex.

Speaking for the early service and the evening service on March 22 will be the other of two living former pastors, Tom L. Pfeifer of Pineville, La. During the afternoon W. A. McPheeters of Noxapater, who was ordained by the church, will speak.

March 15 and March 22 will be homecoming days, and lunch will be served at the church.

On March 25 another of the ordained ones, Ray Allen of Richton, will speak. For the early service on the final Sunday morning, March 29, the speaker will be William E. Green of Louin. Green, who was ordained by the church, is director of missions for Jasper Association.

Others ordained have been E. C. Hendricks, Charles Elliot, George Holsomback, O. L. Ballard, Keith Williams, Richard Ethridge, James Heflin, J. L. Boyd (a former pastor) James C. Rawlings (present assistant pastor), J. W. Williams, and Walter Byron McMullen.

Calvary Baptist Church was organized on March 20, 1881, in the meeting place of the Cumberland Presbyterian Church in Meridian. It was the second Baptist church to be organized in the city. Twenty-seven men have served as pastor of the church, though one of them, A. Gressett, who was the first and served three times, was always serving in the capacity of supply or interim pastor. The first pastor to be called to the position was J. C. Foster in 1881, but he did not begin service immediately; and Gressett filled in for a period. Gressett was also editor of the Southern Baptist.

After 10 years the business community began to close in on the Calvary property, and the church moved to the west side of the city. It was relocated on 41st Avenue, and the name was changed to Forty-First Avenue Baptist Church. Many years later the name was changed back to Calvary Baptist Church.

Eddy Nicholson, one of the program personalities during the week of anniversary observation is known as the rocking chair philosopher. Jim Carraway is known as the singing engineer.

W. Otis Seal, the present pastor, was called to the church in 1957 and thus has served the church during parts of four decades. He has served almost 25 of the church's 100 years.

Seal says, "One of the greatest barometers of a church is those sent out to spread the Word." In addition to the 23 who have been ordained to the ministry there have been two missionaries — Mrs. Marie Coats Robinson and Miss Nannie David. Dewey Stalvey has been licensed to preach, Glenn Merrill has been licensed as a minister of music, and Mrs. Julia Mae Martin Holton is serving as a minister of education.

The pictures of 20 of the 27 men who have served as pastor of Calvary Baptist Church, Meridian, are on the wall in the church building. They begin with A. Gressett in the upper left and go to the present pastor, W. Otis Seal, in the lower right.

Mill Valley, Calif. — J. Andrew Krake, development associate at Golden Gate Baptist Theological Seminary, announced that Mr. and Mrs. Jack Rice, a Roseville couple, and members of First Baptist Church of Fair Oaks, California, have offered a $100,000 challenge gift to Golden Gate Seminary.

The challenge gift offered by Mr. and Mrs. Rice has the following stipulations. The Rices will match the endowment gifts to Golden Gate Seminary from employees who work for companies that have matching gifts programs. They will match gifts up to a total of $100,000. This offer is good until December 31,1981.

George Washington's prayer for his country

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection, that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. — AMEN.

(NOTE: Washington's prayer is the final paragraph of his circular letter to the states of June 8, 1783, copies of which were sent to the governors of the 13 existing states. The prayer seems to be best known today but the entire letter illustrated Washington's vision of the future development of the new nation.

John H. Rhodehamel, archivist, Mount Vernon Ladies Assoc. of the Union, Mt. Vernon, Va., explains, "Washington begins by expressing his desire to retire at last to Mount Vernon (a familiar theme) and then goes on to outline what he sees as the great potential of the American nation. He advocated a strong federal government as the indispensible basis of future wealth and expansion. This, of course, anticipated the Constitutional Convention and the ratification of the Constitution which Washington did so much to bring about. In 1783, there was considerable disagreement on the future political relationship of the individual states.

"Throughout the letter, Washington makes reference to the blessings of 'Heaven,' but this theme finds its highest expression in the closing paragraph. This passage is probably the most explicitly religious in all of Washington's writings. For this reason, it has been excerpted and presented as 'George Washington's Prayer.' "

White House to drop religious liaison post

WASHINGTON (BP) — Among the many changes being made at the White House by President Ronald Reagan is the elimination of a presidential assistant for religious liaison, Baptist Press has learned.

According to a spokeswoman for Elizabeth Dole, assistant to the president for public liaison, White House relations with the nation's religious communities will be reassigned to an office with a larger agenda. Dole's representative said the assignment has yet to be made to a specific member of the president's staff.

Speculation about the post had previously centered on likely candidates for the religious liaison position, a post held during the final 20 months of the Carter administration by Southern Baptist minister Bob Maddox.

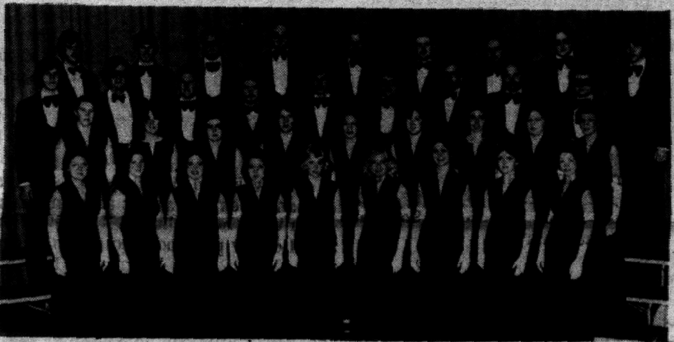
Although numerous past presidents assigned staff to deal with the religious communities, Carter is believed to have been the only chief executive to elevate the task to the level enjoyed by Maddox.

An assistant in Dole's office emphasized, however, that the change does not signal a decision to neglect public relations with religious organizations.

One possible explanation for the decision to abolish the position may be Reagan's desire to avoid a direct confrontation with leaders of the religious right, the fundamentalist coalition which claimed major credit for the new president's election.

Such a face-off would unquestionably result if the post of religious liaison were not offered to one of their own. By abolishing the position, the theory goes, the president will offend neither the religious right nor mainline denominations.

Kariba, Zimbabwe — The end of the guerrilla war in Zimbabwe meant missionary children (MKs) in Zimbabwe and Zambia could hold a joint retreat last fall on the Zimbabwe shore of Lake Kariba, the lake which separates the two countries. The six Zambia MKs and nine Zimbabwe MKs were able to meet a Kariba only after the border, which had been closed for almost sev[illegible] years because of the war, reopened in April 1980. Kariba, the nearest recreation area to each group, produces much of the electricity used by both countries, said Beth Butler, Southern Baptist missionary journeyman from New Mexico who met with the group.



Chorale tour will begin Feb. 23

The William Carey College Chorale will begin its 25th annual tour on February 23, with a performance at First Baptist Church, Tupelo.

The Chorale dates from 1956 when Donald Winters came to the college to lead what was then the music department and has since become the School of Music.

In past years, the Chorale has premiered two major contemporary choral works, Benjamin Dunford's "Psalm 123" and Robert Gauldin's "Herod and the Magi." They performed Bach's "St. Matthew Passion" with the Mobile Symphony Orchestra and "Te Deum Laudamus" by Guiseppe Verdi with the New Orleans Philharmonic Orchestra.

The group's 1981 tour will include performances at Calvary Church, Meridian, on Feb. 24; Clarke College, on Feb. 25; East End Church, Columbus, Feb. 25; Calvary Church, Jackson, Feb. 26; First United Methodist Church, Thibodaux, La., Feb. 27; First Church, Gautier, Feb. 28 and March 1; and Spring Hill Church, Mobile, Ala., March 1.

Prediction becomes fruition at Baptist Medical Center

By Jean May

The January 22, 1976 issue of the **Baptist Record** carried an article by Chester E. Swor subtitled, "Gallant Lady." It began like this — "She will be 65 years of age this year — this gallant lady; but if you thinks she is thinking of [illegible], think again! Instead she is about to deck herself out in a multi-million-dollar, brand-new outfit and to begin a larger-than-ever life of service. This gallant lady of whom I speak with highest admiration and deepest gratitude is our Mississippi Baptist Hospital. . ."

Five years later the multi-million-dollar Mississippi Baptist Medical Center is indeed deeply involved and dedicated to the service of providing the finest medical care available in an atmosphere of Christian concern.

[illegible] move into the new facility on February 1, 1976, not a year has passed without the addition of new services for medical staff and patients.

The Chemical Dependency Unit, opened in 1976 in the Gilfoy Building, was remodeled and expanded from 32 to 74 beds. The unit is the only hospital-related, private drug rehabilitation and alcohol treatment center in Mississippi serving the social, psychological and spiritual needs of those afflicted with the disease of alcoholism and drug abuse. Both adults and youth are served by the program.

In 1977 several new departments were opened at MBMC; social services, patient representative, nurse recruiting, and public relations. The Social Services Department provides help to patients and their families in solving socioeconomic and emotional problems and in dealing with the stresses of illness, i.e. discharge planning, referral to community agencies, financial assistance or counseling. The patient representative serves as a liaison between the patient and the hospital in an effort to fulfill the non-medical needs of the patient by utilizing personal contact to identify patient complaints and problems.

In 1978 one-day outpatient surgery was instituted. Outpatient surgery is one of the newest concepts of cost curtailment for patients and has been a most successful program. It is utilized by those patients who require anesthesia but do not need to stay hospitalized beyond their few hour recovery period. An outpatient clinic has also been established for those patients who do not require anesthesia but whose surgical procedure or treatment must be performed within the confines of a hospital.

A gastrointestinal lab for the performing of endoscopy procedures was opened on the medical center's third floor in 1978.

A puppet therapy program especially designed for pediatric patients and their parents and ministering to the fears, anxieties, and pressures brought on by a hospital stay and/or surgery was begun in 1979 and has proved extremely valuable.

As an adjunct to the Chemical Dependency Unit an employee assistance program was begun in 1979. The program serves to identify the employee with a consistent problem that affects his job performance. Assistance is offered the employee through counseling or utilization of outside community agencies. The program has proved effective within the hospital and is now being expanded to serve three businesses in the Jackson area.

Many new pieces of equipment, representing the latest in medical technology have been purchased, and/or installed at MBMC in the past five years. Some of these are an EKG computer, providing readouts and interpretations within a matter of seconds; a fullbody scanner for the detection of abnormal masses and tissue; and a Zeiss microscope which allows neurosurgeons to perform delicate microneuro and microvascular surgery not before available in this area.

1980 saw construction begin on the medical center's latest addition, its Radiation Therapy Center for the treatment of cancer patients. The Center, with some of the most modern treatment machinery available, and highly qualified staff will be a credit not only to the Mississippi Baptist Medical Center but also a major contributor to high quality health care for all Mississippians. The Center is expected to be receiving patients for treatment before the end of February. Grand opening ceremonies will be held in March.

The hospital, in its 70-year history, has made its impact on the community. As the city and state have grown, so has MBMC — grown in its scope of service. The following figures, comparing 1975 with 1980 will give some idea of that growth.

	1975	1980
Employees	1200	1800
Medical staff	300	400
Charity	$175,000	$706,000
Patient meals served daily	845	1,370
Linen processed daily (lbs)	7,000	8,350
Emergency cases annually	27,000	34,700
Total patient days	109,190	177,727
Routine purchases (not food)	$500,000	$1,417,000

In 1976 Chester Swor concluded his message with, "So to this gallant lady of 65 years; a salute of love and gratitude for your heroic past, and this prediction for your future: The best of life is yet to be!" In 1981, at 70 years, the prediction is becoming fruition.

In celebration of MBMC's 70th birthday, and fifth anniversary a refreshment booth was set up in the hospital's lobby Monday, Tuesday and Wednesday, Feb. 2-4, from 2-4 p.m. Hospital guests, patients, and employees consumed 117 gallons of ice cream, 142 pounds of pop corn, and 1200 servings of cake over the three-day period. Red ribbons reading "Happy Birthday 70/5" were handed out from the booth. A display of five large [illegible] was also set up in the lobby area.

Attention: Alumni of Campbellsville

All alumni from Campbellsville College who live in Mississippi are asked to send their names, current addresses and phone numbers to the Alumni Office, Campbellsville College, Campbellsville, KY [illegible]

Scriptures in demand in Romania

STUTTGART — The Scriptures are "in constant demand" by Christians in Romania, the administrator of the Orthodox Press said in a recent letter to United Bible Societies here.

The UBS will provide paper and binding materials for 15,000 books of Psalms and 25,000 shorter Bibles, to be printed by the Romanian Orthodox Patriarchate in Bucharest.

The Czechoslovakian authorities have given permissions to the Roman Catholic Church to print 100,000 copies of the new Czech ecumenical translation of the Bible. The new Czech translation was launched in 1979, when 60,000 copies were published by Czech Bible Work. A further 60,000 copies followed in 1980. Most of these copies were supplied to Protestant churches, a UBS report said.

The Hungarian Bible Council, with the Reformed Press Department as agency, has just published the illustrated New Testament, similar in format and modern vernacular translation to the "Good News for Modern Man" counterpart in English. The United Bible Societies furnished photographic material, allowed free use of publishing rights, and made a gift of high-grade paper for [illegible], Hungarian Church Press (HCP) said. The University Press of Budapest carried out the printing.

Fifty-thousand New Testaments were printed in the People's Republic of China last year, in the Chinese Version first published in 1919. (EBPS)

The bullfrog was making a speech at the bullfrogs' convention. Suddenly his voice cracked. "Excuse me, gentlemen," he said. "I must have a man in my throat."

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Gladys Bryant, left, Baptist Student Union director at East Central Junior College, Decatur, celebrated her 30-year anniversary in student work recently. She was honored Jan. 15 during Vespers at the college. Todd Rogers, right, president of BSU at East Central, presented to her a plaque from the students.

Gladys Bryant celebrates 30th year, student work

By Holmes H. Carlisle
Director of Missions
Scott Association

When Gladys Bryant left New Orleans Baptist Theological Seminary in 1950 she had no idea she would be completing 30 years of student work as the decade of the '80's arrived. She thought she was preparing to be a missionary. Due to lack of funds the Home Mission Board was unable to appoint her to the mission service she had anticipated. Instead, she joined the state Training Union department staff as a field worker for a period not to exceed three years. Then she responded affirmatively to a call to become BSU director at East Central Junior College in Decatur. It was there and at Itawamba Junior College, where she served for over six years, that she expanded her concept of Mission service to include BSU work.

The college campus became her mission field and the opportunity to counsel with many young people who were struggling with God's call to them for special service became a means of multiplying her missionary influence through the commitment of their lives. Even her academic preparation for missions service provided her with the skills needed to be supportive of these youths in the times of their decision.

After five years as BSU director at East Central she was asked to go to Itawamba Junior College to help get BSU started there. After six years on this campus she accepted an invitation in 1962 to return to E.C.J.C. to her present work,

Work with students has reflected the changes in the course of history. Miss "B," as she is affectionately known, with the precision of one deeply involved describes [illegible] The 1950's were years that produced an "eager to learn group" of youth. "Rebellious youth" characterized the early '60's. The late '60's and early '70's brought on the anti-God and anti-church group. In the late '70's the "complacent group" appeared. The youth of the '80's appear more caring and ready to serve. They resemble the youth of the '50's in many ways.

Over the span of this period she has found students who expected to be given everything, as well as those who accepted responsibility for the welfare of the BSU program. There have also been those who changed and matured within the time they were a part of BSU. There have been some years when not enough student leadership could be found to secure officers for the program. With the student body changing every two years on the junior college campus, the securing of capable student officers has been a constant challenge.

Rewards have been many for Miss "B." The greatest reward has been that of seeing students come to find Christ as their Saviour. It has been a source of great satisfaction to observe students make life commitments to the Lord in the many ways they have responded to Him. During these years she has had the opportunity of seeing the confirmation of these commitments in students as they have gone from college days into the world to serve as missionaries, Christian business leaders, homemakers, and hundreds of other careers. Through them she has found her missionary service.

The future is bright for BSU as Gladys sees it. She has moved from limited space for BSU offices on the college campus to a building off-campus that provides not only for office space but space for worship and even recreational activities. She rejoices in the student missionary volunteer program that is supported by student gifts and provides many short-term student missionaries, especially during the summer months. She doesn't predict the forms BSU will take in the future but is confident it will be healthy and able to grow while adapting to the changes of the world as they occur.

She hesitates to single out individuals in expressing debts of gratitude for their support during these three decades. She does recognize they are many. She mentions the Student Work Departments in both Nashville and Jackson as contributors to her work. She acknowledges the local Student Work Committee in the support given.

The local church has been an ally, as well as churches in the area served by the BSU program. Valuable support has come from the local community and form the cooperative leadership of the college staff and administration. Fellow BSU directors have also been a constant source of encouragement.

One thing she knows — there are no regrets for her decision 30 years past to enter the door of BSU to find her life's work.

Brazilian downpour showers blessings

DALLAS (BP) — Although a tropical downpour turned her jungle tour into a muddy mess, Mrs. Charles McLaughlin isn't complaining.

It was a free afternoon during the Brazilian Baptist Convention in Belem and Mrs. McLaughlin joined her husband, who is director of the Texas Baptist state missions commission, in a river tour along a tributary of the Amazon.

When the group left the boat for a half-hour jungle trek, they were drenched by an unexpected downpour. When they arrived back at the boat, soaked and muddy, their tour leaders obviously expected the worst. One of them took people's shoes and washed off the mud.

But the missions leaders started singing hymn choruses. A Brazilian pastor, who is coordinator of one of the major cities evangelistic campaigns, sang "Just a Cup of Water."

Then one of the leaders of the public tour exclaimed in amazement, "Some of my passengers would be demanding their money back, but I haven't heard one word of complaint from you. And you sing about this friend Jesus. If it makes you so happy, I wish you would pray for me that I might have this too.

That's when Mrs. McLaughlin saw the spirit of missions carried out by a group of soaking wet Baptists in a spontaneous prayer meeting on a riverboat.

West Marks doubles Lottie Moon gifts

West Marks Church at Marks gave $5,088.95 to the 1980 Lottie Moon Christmas Offering for Foreign Missions. The goal of $2,500 was more than doubled.

Last year a goal of $1,100 was set, and the offering was more than double that. Danny M. Crow is the pastor.

1st, McComb recognizes 29: "50 years or more in WMU"

First Church, McComb, recently honored 29 women who had served for 50 years or more in the Woman's Missionary Union. The WMU is a mission action and education organization of the church. Two of the women have been involved over 70 years. Mrs. J. T. Lyons served as State WMU President for six years. Mrs. Buell Bearden served as WMU Director of the church for six years. She did the research and helped plan the recognition service. She was assisted by Mrs. Donald H. Jones, current WMU Director.

Seventeen of the women were able to be present for the recognition and presentation on Sunday evening, February 8, 1981. They were each presented a certificate of recognition by Harold D. Fleming, minister of education. Also, each received letter from Marjean Patterson, executive director, Woman's Missionary Union, Mississippi Baptist Convention, commending them for their years of faithful service.

Front row, seated left to right: Mrs. L. W. Brock, Mrs. Enoch Williams, Mrs. U. S. Hines, Mrs. T. M. Cruise; second row, left to right, Mrs. Ellen Bergold, Mrs. Ruth Poole, Mrs. C. E. Lillard, Mrs. Frances Pike, Mrs. Hugh Middleton, Mrs. Francis Gehring, Mrs. T. J. Parker; third row, left to right, Mrs. E. O. Murrell, Mrs. J. T. Lyons, Mrs. W. E. Berry, Mrs. Bertha Fox, Mrs. Wyatt Hunter, Mrs. M. T. Rhodes; back row, left to right, Mrs. Buell Bearden and Mrs. Donald H. Jones.

Not able to attend: Mrs. Odie Barter, Mrs. Floyd Coker, Mrs. John Everett, Mrs. Nettie Foreman, Mrs. H. D. Kendall, Mrs. J. W. Phillips, Mrs. Hubert Pray, Mrs. E. L. Ricks, Mrs. B. B. Stamps, Mrs. Frank Walker, Mrs. Winton Williams. One who was to be recognized died the Sunday morning of the presentation. She was Mrs. John W. Brady.

The church expressed its appreciation to these women for their faithful service over the years. It was noted that much of the mission awareness of First Baptist Church, McComb, is a result of their dedication and commitment.

C. B. Hogue will lead in world evangelism plans

Des Pla[illegible] (BP) — C. B. Hogue, vice president for evangelism for the Southern Baptist Home Mission Board, has been elected chairman of the North American Lausanne Committee. The committee is a regional wing of a larger 50-member group of world evangelism leaders seeking to implement the objectives of the World Congress on Evangelization held in Lausanne, Switzerland, in 1975.

Hogue stressed that although the committee does not initiate programs, it is a clearinghouse and resource center for evangelical groups in North America.

Hogue also is serving as program chairman planning the American Festival of Evangelism, slated July 27-31, in Kansas City. More than 20,000 Christians concerned about evangelism from 120 evangelical organizations and denominations in North America are expected to attend.

In addition to planning the evangelism festival, the committee asked Hogue to explore the possibility of sponsoring a small consultation to deal with the challenge of reaching ethnic groups in North America.

Other officers named by the North American Lausanne Committee included James Massey, speaker on the Christian Brotherhood Hour of the Church of God (Anderson, Ind.), vice chairman; Warren Webster, general director of the Conservative Baptist Foreign Mission Society, secretary; and Duncan Brown, a Presbyterian layman from Pittsburg, Pa., treasurer.

Singles Easter conference spotlights personal growth

NASHVILLE — Personal growth and Bible study will be emphasized at the third annual Singles Easter Conference at Ridgecrest Baptist Conference Center, Ridgecrest, N.C.

The conference, scheduled for April 17-19, will feature Roger Crook, chairman, department of religion, Meredith College, Raleigh, N.C. Crook will deliver three messages on "Things I Have Discovered In My Christian Pilgrimage."

Special conference features include a banquet scheduled for Saturday night and a sunrise service held on Sunday.

Other program personalities include Kay DeKalb, Christian entertainer, Nashville, Tenn.; Neil Overstreet, purchasing agent, Benson Music Company, Nashville, Tenn.; Rebecca Thompson, vice president for student affairs, William Carey College, Hattiesburg, Miss.; and Emily Lite, director, New Woman Image, Richardson, Texas.

Total cost of the three-day conference is $45. To register send a $15.50 deposit to Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, North Carolina 28770.

The conference is sponsored by the single adult section of the Sunday School Board's family ministry department.

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- **Creation/Evolution** — a consideration of scientific evidence concerning various models of origins.
- **Christian Involvement on Campus** — Where can you go to find some fellowship and encouragement? The importance of the church.
- **Developing a Christian World View** — An evaluation and comparison of biblical and contemporary thought to aid students in analyzing various world views.
- **Cults, Religions and Counterfeits** — A consideration of the error and dangers of several current cults and philosophies.
- **Spiritual Hostility on Campus** — Standing firm in the face of academic and spiritual opposition.

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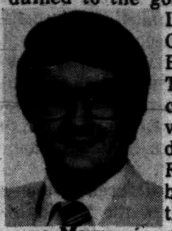
Names in the News



Moore

Thad A. Moore, pastor of Alpha Church, Chillicothe, Mo., was ordained to the gospel ministry by Longview Heights Church, Olive Branch, on Dec. 28. The charge to the church was delivered by Don Henderson, pastor, First Church, Nesbit. The charge to the candidate was given by Bill Cox, pastor, First Church, Sardis. Pastor Armond Taylor of the host church led the questioning. A leather bound Bible was presented to the candidate by the Longview Heights congregation.

Moore is married to the former Kim Taylor of Olive Branch. They live in Kansas City, where she is a public school teacher, and he is a student at Midwestern Seminary.

Bob Rogers will be ordained Feb. 22 to the gospel ministry, in a service at Woodville Church, Ben Carlisle, pastor. The ordination service will begin at 3:30 p.m. Rogers has been serving as minister of youth and music at Woodville, as well as working at the mission near Fort Adams.

Bob and Nicki Williams of Jackson were guest speakers at North Winona Church, Winona, Saturday night, Jan. 31. About 150 youths and adults were present for a youth rally. The Williamses gave their testimonies and sang, and he did a chalk talk.

Millard L. Swinney of 6274 Chickasaw Drive. Olive Branch, is available for pulpit supply or interim pastorate. All of his pastorates have been in north Mississippi except the last pastorate which was at First Church, Luxora, Ark. He may be contacted by phone at 1-895-6713.

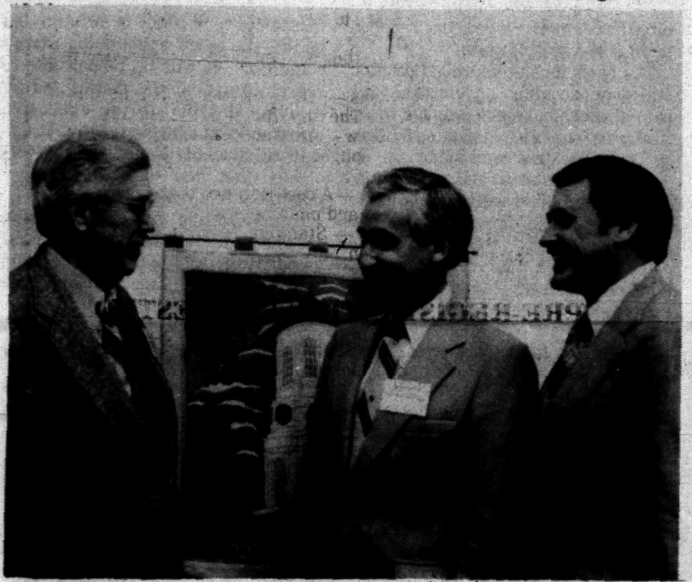
JW Rowland Walker was ordained as a deacon Jan. 25 at Scotland Church, Winona. Walker, a native of Winona, recently retired from the U. S. Army and returned to make his home in Winona. His military travels have taken him to many foreign posts, including Vietnam, Korea, and Japan. He served for 11 years in Alaska where he was active in various church-related activities. He is married to the former Mary Felts Branch, and they have one daughter.

Walker was ordained on Baptist Men's Day, and along with the other deacons, was presented with a copy of the book **Now that You're a Deacon**, by Howard B. Foshee, and the new deacon lapel pin. Deacons and their wives were feted in a reception. James S. Allen is pastor.

FIRST CHURCH, LONG BEACH, licensed two last fall to the gospel ministry: EDDIE HOWELL and RAY MEECE. Both are available for pulpit supply, and may be contacted by phone at First Church (601-864-2584). Participants in the ordination service were, left to right: Eddie Howell; Charles Red, minister of music; Ray Meece; John Temple, minister of education; David Spencer, pastor; and Aaron Wilson, deacon chairman.

A retired denominational executive, an educator and a pastor are the 1981 Distinguished Alumni announced by Southwestern Baptist Theological Seminary, Fort Worth, Tex. **Eula Mae Henderson**, recently retired executive director of the Baptist General Convention of Texas Woman's Missionary Union; **W. Curtis Vaughan**, professor of New Testament at Southwestern; and **Jaroy Weber**, retired pastor and former Southern Baptist Convention president, were selected. The trio will be honored at the seminary's national luncheon June 10 in Los Angeles.

FIRST CHURCH, LONG BEACH on Jan. 25 ordained MICHAEL HUTCHINSON to the gospel ministry. Hutchinson, pictured at left, is pastor of the Pass Christian Baptist Mission, sponsored by First, Long Beach. David Spencer, pastor at Long Beach, right, presented a Bible from the congregation.



RALPH WINDERS, a deacon at Colonial Heights Church, Jackson, met recently with other members of the national Alumni Advisory Council of Southern Baptist Theological Seminary in Louisville, Ky. Winders, state Southern Seminary [illegible] president, discussed p[illegible]nter, president of the national alumni association, and Wesley M. "Pat" Pattillo, right, the seminary's vice-president for development, who serves as national alumni secretary. (Southern Seminary photo)

Just For The Record

Cliff Temple, Natchez, Adams County, had seven participants in the Keyboard Festival held in Natchez: Dana Hill, David Tarver, Melissa Hinson, Donnie McIlwain, Dickie Tarver, Sandy Hill, and Paige Herring. Mrs. Selma Fortenberry of Kingston is their piano teacher. W. G. Dowdy is their pastor.

The Department of Religious Life and Baptist Student Union at the University of Mississippi are sponsoring the musical group called "TRUTH" on the night of March 19. The concert will be held in Fulton Chapel at 8 p.m. Tickets are three dollars each. Youth groups that want to buy blocks of tickets in advance, or reserve a certain number of tickets should contact: Jerry Kellum, Central Ticket Office, Ole Miss Union, University, MS 38677. Polly Williams is director, Religious Life, University of Mississippi.

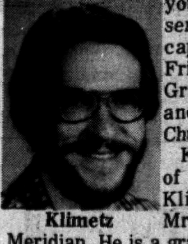
West End Church, Louisville, has erected a new steeple. Charles Griffin is pastor.

Harmony Church, Winston County, has asked to be a partner in pioneer missions to First Baptist Church, Blanding, Utah. Benny Buckley is pastor.

Shiloh (Winston) has built a covered walkway to connect its building and expanded parking area. Auzie Sullivan is pastor.

Duck Hill Church, Montgomery County, is renovating its old education unit.

Staff Changes



Klimetz

Gregory Klimetz recently joined the staff of First Church, Eupora. He is serving as minister of music and youth. He has served in similar capacities at Friendship Church, Grand Bay, Ala. and Calvary Church, Columbia.

Klimetz is the son of LTCD. Robert Klimetz Ret. and Mrs. Klimetz of Meridian. He is a graduate of Clarke College and William Carey College. He is married to the former Diane Adkison of Ft. Walton Beach, Fla. They have one daughter Shalyce, 2, and twin sons, 11 months, Greg and Van.

Wayne Van Horn is the new pastor at Hebron Church in Carroll-Montgomery Association. Ordained Jan. 18, he is a student at New Orleans Seminary. He and his wife Terri drive to the church on Friday afternoons and stay weekends in a trailer furnished by the church.

Danny Bryant is the new pastor of Poplar Flat Church, Winston County.

Evergreen Church, Winston County, welcomed Wayne Fults as pastor on Feb. 4.

Macedonia (Winston) has called Joe Gibson as pastor. He will move on the field March 4.

Varnell Daniels is the new pastor at Dry Creek Church, Winston County.

Denny Fant has resigned as pastor of Winston Church, Winston County, and is entering retirement.

Rocky Holston, who was recently graduated from New Orleans Seminary, has accepted the pastorate of Adaton Church, Oktibbeha County.

Bethesda (Oktibbeha) has called Bubba Dees of West Point as pastor.

Clifford Estes has [illegible] of First Church, Glendale, Hatiesburg to accept the call as pastor of Willow Point Church, Shreveport, La. Estes is immediate past moderator for Lebanon Association.

Previously he was pastor at Pachuta Church and at Calvary, Newton. He assumed his new duties Feb. 8. He and his wife Becky and their children Eric and Traci now live at 6314 Gilwood Circle, Shreveport.

A. Bolling Kelly of Yazoo City recently became the pastor of Churchill Baptist Church, San Antonio, Tex.

Kelly

Kelly is the son of Mr. and Mrs. A. B. Kelly of Yazoo City, and was licensed and ordained by his home church. He is a graduate of Mississippi State University and received the Doctor of Ministry degree from Southwestern Seminary. He is former pastor of First Church, Helena, Ark. He is married to the former Marsha McGee of Trinidad, Texas, and they have one daughter, Lynsey Meredith.

James A. Woody, former pastor of Brooklyn, First Church, and a graduate of William Carey College, has resigned as associate pastor and administrator of the First Baptist Church of Fort Walton Beach, Fla. He will become the pastor of Adairsville Baptist Church in Adairsville, Ga., in April.

Walter Johnston is the new pastor of Strengthford Church, Wayne County. The church honored Johnston and his wife with a pounding on a recent Wednesday night after prayer meeting.

Resolution pays tribute to late pastor

Clarke Baptist Association in Alabama adopted a resolution in memory of Cecil Ross Maples, pastor, who died Jan. 1 of a heart attack. In part, it stated, "God, in His infinite love and wisdom, hath seen fit to take unto Himself our beloved brother, Cecil Ross Maples. . . .

"For seven years he was pastor of Forest Avenue Church of Jackson, Ala., and served that people willingly and faithfully, and for those seven years he also served the Clarke Baptist Association in various leadership capacities, including Sunday School Church Training, Stewardship Chairman for a number of years, member of the Building Committee for the new Associational Office Building (Baptist Building), as well as serving on numerous committees, and was serving as vice moderator at the time of his death. . . .

The resolution expressed appreciation and thanksgiving "for the life of this Christian brother." Maples was pastor at Forest Avenue at the time of his death. He and Mrs. Maples formerly served in Mississippi.

A Cecil R. Maples Memorial Fund has been set up at Mobile College by his wife, Marjorie. Gifts may be sent to Mobile College, P. O. Box 13220, Mobile, Ala. 36613, marked for the Cecil R. Maples Memorial Fund.

A bell isn't rung til you ring it, A song isn't sung til you sing it. Love in your heart wasn't put there to stay, Love isn't love 'til you give it away. — George Gershwin.

Sunday School Board elects music secretary and VP for publishing

NASHVILLE, Tenn. (BP) — Jimmy D. Edwards was elected vice president for publishing and distribution and Wesley L. Forbis was named secretary of the church music department by trustees of the Southern Baptist Sunday School Board at their semi-annual meeting.

Edwards, an 11-year employee of the board, moves to his new position from the board's book store division, where he has been manager of the east central region since 1975. Before that he was manager of the Broadman trade sales department at the board.

Forbis, 49, chairman of the music department at William Jewell College, Liberty, Mo., for 18 years, also has served the Missouri Baptist Convention and the Southern Baptist Convention as a frequent music worship leader and seminar resource person. He has been part-time minister of music for a number of congregations.

As vice president for publishing and distribution, Edwards, 42, will be responsible for supervision of the Broadman, Holman and book store divisions and in charge of general publishing and retail distribution through book stores.

James W. Clark, executive vice president of the Sunday School Board, said the newly created position grew out of the desire to "develop a unified and more efficient marketing program of our different publishing divisions of Bibles and general religious materials. Edwards will coordinate our publishing efforts both in wholesale and retail areas."

Edwards, a native of Virginia, is a graduate of the University of Richmond and Southeastern Baptist Theological Seminary. Before moving to the Sunday School Board, he was pastor of churches in Virginia and an employee of the Humble Oil Company.

As secretary of the board's church music department, Forbis will lead the Southern Baptist program in which more than 1.5 million persons participated last year, according to the denomination's statistical projections. Forbis succeeds William J. Reynolds, who served in that position from 1971-1980.

Prior to assuming his position in Missouri, Forbis, a native of Oklahoma, worked in music ministry positions for churches in Nashville, Tenn.; Corpus Christi, Texas; Cleburne, Texas, and Tulsa, Okla. In the mid-1950s, he was instructor of church music and assistant football coach for the University of Corpus Christi, as well as Baptist Student Union director and Bible teacher at Del Mar Junior College in Corpus Christi.

He earned the bachelor of music education degree and the master of arts degree from the University of Tulsa and the master of music degree from Baylor University. In 1970, he earned the Ph. D. degree in music education from George Peabody College (now a part of Vanderbilt University) in Nashville.

Retirement planning becomes priority

DALLAS (BP) — Trustees of the Southern Baptist Annuity Board learned of unprecedented financial growth and honored board president Darold Morgan on his 10th anniversary as chief executive officer during their 63rd annual meeting in Dallas.

Trustees also elected Charles Holland, pastor of First Baptist Church, Longview, Texas, as their chairman, succeeding D. William Dodson Jr., pastor from Martin, Tenn.

"Without a doubt, 1980 was a year of unprecedented growth in which we were able to credit record amounts to the accounts of our members," Morgan said.

He reported that funds held in trust for the more than 60,000 participants in the retirement programs of agencies and churches increased 17.4 percent to a record total of $806,518,757, or $139 million more than last year.

Morgan said figures showing that 591 churches joined the retirement program for the first time and 2,362 new members enrolled were "encouraging" because "they reflect how retirement planning is becoming a priority item to the participant and the congregation."

Trustees commended Morgan and the board staff for their efforts in passage of the Employee Retirement Income Security Act which enables agency personnel to continue participation in the Annuity Board programs.

At the 10th anniversary banquet, trustees awarded Morgan a three-month sabbatical for professional enrichment in the areas of his choice, and gave him a personalized set of golf clubs.

The board last year paid benefits totaling $37,015,444 to retired or disabled ministers, church and agency employees or their widows. The board also distributed $333,798 in relief, the money received for that purpose through the SBC Cooperative Program.

The trustees also approved bylaw changes to conform with charter changes approved by the SBC last June.

The bylaws now call for every trustee to serve on a standing committee; that three full board meetings will be held annually, in February, July and October, and than an executive committee will consist of the trustees' chairman and vice chairman, chairmen of standing committees and two other trustees to be appointed by the chairman.

Revival Dates

Duncan Church, Duncan: Feb. 22-27; Ramsey Pollard, pastor emeritus, Bellevue Church, Memphis, TN, and former SBC president, evangelist; Kenneth Jenkins of Rena Lara, song leader; Johnny Spencer, pastor; Sunday at 11 a.m. and 7 p.m.; Mon.-Fri. at 8 a.m. and 7 p.m.

First Church, Gulfport: March 1-4; Chester E. Swor, world traveled lecturer, counselor, and author, speaking at both services Sunday, March 1, and at noon luncheons and 7 p.m. services Monday through Wednesday, March 2-4; Tommy Shumate, accompanying Swor, will lead the children and youth in special services throughout the revival; First Baptist's minister of music Jimmy Cutrell, leading the music; Jim Keith, pastor; Sunday, March 1, services to be aired over WROA-AM Radio, 1490.

First Church, Stonewall: March 1-6; James Fancher, guest speaker; services at 10 a.m. and 7 p.m. daily.

Cliff Temple Church, Natchez (Adams): March 8-13; services on Sunday at 11 a.m. and 7 p.m.; Mon.-Fri. at 10 a.m. and 7:30 p.m.; Charles Steele, pastor of East Heights Church, Tupelo, evangelist; Hubert Greer, full-time music evangelist from Brookhaven, music director; W. G. Dowdy, pastor.

Calvary holds special day, honors McNeil

One member of Calvary Church near Louin in Jasper County always sits in the front of the church. He hardly ever misses worship services, and has become an "anchor" to the rural congregation, where Billy Partridge is pastor.

Sunday, Jan. 3, and the first Sunday of each year, the church has named "Junior McNeil Day" in honor of 52-year-old Isom Forrest (Junior) McNeil.

Junior is special to the congregation . . . because of his steady attendance, cheerful outlook, and dedication to church work. All those are qualities any Christian should word toward, but they are much harder for Junior, who was born with a birth defect and has been confined to a wheelchair all his life.

While faced with seemingly overwhelming obstacles, McNeil never grumbles about his situation. . . . Since the church was founded in 1962, he has taken an active part, literally from the ground up. He supervised the wiring for the sanctuary and helped where he could. He coached the church basketball team last summer.

Many church members categorize McNeil as a doer. He lives with his brother, Waites, on a farm near the church but tries to be as independent as he can. For example, he uses a specially-rigged ironing board as a table to hold his plate at meals, and he designed his own wheelchair.

Others say his biggest contribution to the [illegible] spirit is being made unknowingly. On mornings when they don't feel well, or things aren't going their way, they might decide to stay home from church, but then they start to think, "Junior makes it every Sunday, and if he can, so can I."

On the plaque presented to McNeil Jan. 3 is the inscription, "for his dedication to God and inspiration to others." — Reprinted from **Jasper County News**

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I Corinthians 11:2-16

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1. Paul's Praise (11:2)

One characteristic of Paul was that he offered praise for Christians whenever he could honestly do so. In spite of the many problems within this church there were praiseworthy notes. Paul thanked them for these positive traits and pointed them out.

They had remembered him "in everything." That would indicate possibly their prayer concern for him as he was a minister of the gospel. It might indicate their remembrance of his work among them, especially his teaching. This suggested that in spite of all the questions about his apostleship they had accepted him as a true apostle whose teachings were authoritative.

Praise is needed where there is an honest striving to live out the gospel. Paul used this as a means of encouragement to these Christians who were struggling to flesh out the faith in Corinth.

2. Instructions For Proper Worship (11:3-12)

Every church has the opportunity of bearing witness of Christ through worship. Therefore, it is important for every congregation to be sensitive to the impressions it makes upon the community it serves. Those who attend the services should find God honored in every aspect.

Paul's words, "But I would have you understand," introduce his thoughts about women in worship. Paul saw the need to reverse a tendency of the women in the church to exercise their Christian freedom in a disruptive and negative manner.

To correct this, Paul reminded them of an orderly sequence of authority. "Christ is the head of every man, man is the head of a woman, and God is the head of Christ." Head may mean leader or source. It is possible that Paul intended both. This fits with the record of creation in Genesis 2.

Paul's thought seems to be that God is the head of Christ. Christ is equal in character and service but submitted to the will of God. Christ is the head of man. The man is the head of woman because the woman is taken from man. This applies to the marriage relationship where the husband is to be the head, yet the two are one being submissive to the will of God.

In Greek custom it was dishonoring to Christ and to man for a man to pray or prophesy with his head covered. If a man covered his head, he put himself in a subordinate position and failed also to fulfill his God-given role of reflecting the glory of Christ.

The pattern for a woman was to wear a covering for her head when praying or prophesying. An unveiled woman, like a shorn woman, was looked down upon in disgrace. The reason for this had to do with the customs in Corinth. In pagan worship, temple prostitutes prayed with their heads uncovered. Since unveiled women in Corinth were, as a rule, prostitutes, an unveiled Christian woman would also be thought of in this manner. Thus, she would disgrace not only her husband but also herself and Christ.

A woman's hair was considered a thing of honor to her; the removal of it meant dishonor and disgrace. For her hair to be cut off or her head shaved would classify her as dishonorable, since it was prostitutes who practiced this in Corinth. Most Corinthians would consider this to be shameful. Consequently, in light of custom, Paul stated that Christian women should cover their heads when praying or prophesying.

The discussion about the relationship between husbands and wives is continued in verses 7-9. Paul states that man is the glory of God in the sense that he is created in the image of God and exists to praise and give honor to God in all of life. Man was created directly by God; woman was created indirectly and derived her existence from man. God made woman as a helpmeet for man. This was not to indicate that woman was less important than man. Paul wrote about this order and reason for the creation to show biblical justification for this answer to them that women should not abuse their freedom in Christ.

Verse 10 suggests that the woman ought to have a symbol of authority on her head because men as well as angels would see her disgraceful condition in worship and disapprove her behavior.

Paul states in verses 11 and 12 that what has been presented from the point of creation is clarified from the point of redemption. This is his central statement. Man and woman are both from God and are not independent of one another. Rather they are interdependent and stand on equal ground from the point of redemption Galatians 3:28, Ephesians 5:21-31).

Now Paul makes an appeal to common sense. Generally, the custom was for a man to have short hair and a woman to have long hair. Long hair was thought to bring dishonor to a man, but it was glory for the woman. With her long hair as a natural covering from God, Paul's thought was that she should wear an additional veil when she prayed or prophesied in public so as not to bring dishonor to God.

In all of this, let there be no division in the church. Paul had quoted no ordinance about women covering their heads when praying or prophesying. He made the strong suggestion that they cover their heads because of the practice of temple prostitutes in Corinth.

But no one had the right to be contentious about the matter. It was the custom in the churches for women to have their heads covered when praying or prophesying. To have a different practice would hinder the Christian influence in Corinth.

After many centuries, first century customs are not important, but Christian principles are. The principle for us is that we should be aware of our influence as Christians and as the church in society. A Christian should not, for personal preference or personal desire to demonstrate his freedom, do anything that would hinder the cause of Christ or give offense to other believers. The cause of Christ is not advanced by flouting prevailing social customs which are not contrary to God's teachings. To disdain these customs only brings suspicion and shifts the center of faith's attention from Christ to some social practice. Again, the words of Paul need to be heard, "Do all for the glory of God."

Recreation meet features Nutt

RIDGECREST, N. C. — Christian entertainer Grady Nutt will be featured as a worship leader during Church Recreation Leadership Conference at Ridgecrest Baptist Conference Center here June 6-12.

Nutt, a noted Southern Baptist author, banquet speaker and television personality, will share the platform with Charles E. Boddie, chancellor of the American Baptist Theological Seminary, Nashville, who will serve as the Bible study leader.

Reservations may be made by writing to Reservations, Ridgecrest Baptist Conference, Box 128, Ridgecrest, N.C. 28770.

Computer users meet scheduled

DALLAS — The ninth annual Southern Baptist Computer Users Association will meet here at First Baptist Church March 17 and 18.

The association is organized for any person involved with data processing in a Southern Baptist agency, institution or church to share solutions for problems common to denominational computer users.

Devotional

Molded bread

By Jim Futral, Pastor, First, Amory

Times are hard, but I have not started eating molded bread, yet. (But I will eat molded bread before I get down to chitterlings, o'possum, or spinach!) Israel was not eating molded bread either, but they had devised a clever way to get rid of their old decaying bread. Just give it to God! That's right. Malachi 1:7 says, "Ye offer polluted bread upon mine altar."

Futral

This is interesting because the meal offering or bread offering represented a person presenting his substance, self, his very life to God. And Israel was giving Him that which was not worth having. But sadly the Israelites of Malachi's day were not the last folks who gave God molded bread. Let's examine this principle and ourselves a little closer.

I. Molded bread is giving God what we do not need. I suppose you could say it is giving without giving. It is to give to God what we don't need, don't want, and won't miss when it's gone! It is service rendered when it is convenient, work done when if is comfortable, and money given when there is no other need.

This kind of thinking reverses Jesus' words of Matthew 6:33 so they read, "Seek ye first all your goals, pleasures, and securities and none of the power of God will be added unto you."

II. Molded bread is giving God our second-best, excuse-ridden service. In Luke 14 Jesus tells of servants who were sent out to bring in people to a banquet. They returned, not with people, but with bundles of excuses. "I would, but" was their cry. One of the chief problems in our churches is that we have too many Butter Baptists. They are repeatedly saying, "I would but, errr . . . ." Asked if they would serve, "I would but, errr . . . ." Asked if they would teach, sing, give, etc., the reply is the same, "I would but, errr . . . ." It is safe to say that the kingdom of God is not likely blessed or built by Butter Baptists!

III. Molded bread is giving to God as long as it costs us nothing. The mission hotline back in December began one day with this statement, "Missions is never cheap. It will cost us life and substance."

If you have been giving God molded bread, it is possible that it has been satisfying you, but rest assured it has not satisfied God.

Parkway, Pascagoula, shares expense of new church building at Rimrock

The Baptist Record recently reported that First Church, Magee's Brotherhood is helping to support the Rimrock Baptist Church at Billings, Montana. A second Mississippi church, the Parkway Baptist Church of Pascagoula, Kenna Byrd, pastor, has committed itself to sharing in the expense of construction of a building for Rimrock Church.

Larry Gandy, pastor at Rimrock, reports, "We are an organized church, but have many of the same needs of a mission; it is because of the faithfulness of God's people in Mississippi and around the nation that we are able to look forward to having a building of our own for worship and ministry."

The last week of January ground was broken and construction was begun on the building. Excavation for the basement has been completed.

Gandy added, "I am grateful that First Baptist Church of Magee and Parkway Baptist Church of Pascagoula and numerous other persons and churches made this possible. Please ask the people to remember us in prayer. We are in a strategic area of Billings and the need is great."

International Seminary passes crisis

RUSCHLIKON — The International Baptist Theological Seminary here is "out of the emergency situation" that pertained after the crisis of 1978, and is "now in a stable financial position," President C. Ronald Goulding reported to the executive board at its midwinter meeting.

The board noted that the move into financial stability was due to increased giving by Unions, churches and individuals "throughout Europe and other areas of the world," and to the fact that expenses involved in running the seminary have been "reduced to an absolute minimum."

The basis for the improved position still depends much on the exchange rate of other currencies to the Swiss franc, and the rate of inflation in Switzerland, Goulding cautioned.

"But if the interest and good will toward the seminary will continue as we have experienced in 1979-80, we can guarantee that every possible economy will be effected in our work," he told the executive board.

In response to Goulding's insistence that his term of office is for a limited period, the board appointed a search committee. It will be responsible to "seek out and submit names and all relevant details" to the executive board concerning a prospective President to succeed Goulding, who was elected last year to an interim appointment of up to three years.

Knud Wumpelmann, secretary-treasurer of the European Baptist Federation and chairman of the executive board, was named chairman of the search committee.

Uniform Lesson

Love and forgive

By Tom F. Rayburn, Pastor
First, Booneville
Matthew 18:1-6, 15-22

This week the purpose of the lesson is to help the class to learn what is vital about childlikeness in relation to Christian character. It also shows us how the function of the church is to teach conversion, discipline, and encouragement. Jesus treasures the qualities in children. His disciples began to argue over who would be the greatest in the Kingdom. Jesus took a little child and put him in the middle of the group. The child became a living "object lesson." The Lord said that one must become like a child in order to enter the Kingdom.

V-1 Who Is The Greatest In The Kingdom? — The disciples thought he was about to set up an earthly Kingdom. They wanted to know who should have the highest offices in the Kingdom.

V-2-3 Except Ye Be Converted — This means to be changed or turned. It means to turn from one habit of life or set of opinions to another habit of life and set of opinions. It refers to the great change called the new birth, or regeneraion. **And Become As Little Children** — Generally children have the characteristics of humility and teachableness. They have no ambition or pride and are not haughty. Jesus meant that this disciples must become like children. They must lay aside ambition, pride, and be willing to accept their positions in the service of God, which are very lowly.

V-4 The Same Is The Greatest — The Christian who becomes most eminent will have great humility.

V-5 Whoso Shall Receive One Such Little Child — The real Christian is one who loves and receives with a childlike spirit. He is humble, and meek. **In My Name** — The one who receives is [illegible] Christian who approves, loves, and treats with kindness, and aids in the time of need. He is a follower of Christ because he is attached to Jesus.

V-6 Whoso Shall Offend — This means to place anything in the way of a Christian [illegible] him fall or sin. **Millstone Were Hanged About His Neck** — Millstones were turned by hand or by animals in the ancient world. They were used in capital punishment, which was practiced by the Greeks, Syrians, Romans, and other nations. To cause the simplest Christian to sin will be regarded by Jesus as a serious offense and will be punished.

V-15 More If Thy Brother — Christians are brothers because they belong to the family of God. They were redeemed, they have the same Father; they have the same feelings, convictions, and goal which is heaven. **Trespass Against Thee** — This is to injure by words or behaviour. One sins against another by injuring his character, or his property. **Go And Tell Him His Fault** — Go to him and ask why he did thus and so, and if he did wrong, give him a friendly and brotherly reproof. When one does this it should not be told to anyone else. It should not be made public because it hurts the cause of Christ. When our faults with fellow Christians are told to the world the enemies of Christ rejoice. Christ is often wounded in the house of his friends. Someone has said that the Christian army is the only one that shoots its wounded. **Thou Hast Gained Thy Brother** — The idea is that you and your brother have become reconciled. A Christian brother has been preserved and restored.

V-16 But If He Will Not Hear Thee — If he rejects you and will not listen. **Take With Thee One or Two More** — Perhaps he will listen to several. They must be people of influence; friends or those in whom he can place confidence.

V-17 Tell It To The Church — This probably means those who were authorized to hear such cases, rather than present it to the whole congregation. In the Jewish system there was a group of elders who listened to the problems of its people. It was to be brought to the church in order that the offender might be admonished, encouraged, and if possible restored and reformed. This was the first step in [illegible]. **If He Shall Neglect . . . be as heathen and a publican** — The Jews designated everyone heathen or Gentile except themselves. They had no religious dealings with them. The publican was a person of immoral character. This means that we should disown him as a Christian brother as suggests Barnes, but at the same time we should continue to show him kindness, and help him with his problems. However, such severe action should not be taken until every possible measure is exhausted in order to restore him.

V-18 Whatsoever Ye Shall Bind — This means that whatever you do in the discipline of the church will be approved by God. These words were spoken to the Apostles, and are not to be understood to be taken by modern day ministers of the Gospel, states Barnes.

V-19 Again I Say Unto You, That If Two Of You — Most of us take verse 19 and 20 as promises to prayer. However, verse 19 is connected with verse 18. The man who is unwilling to repent is to be excluded from the church. The promise was made to the apostles in organizing the church. When two agreed, had the same mind, feelings, and arrangement of affairs in the church, or about things desired for its welfare, and asked God about it, it would be done. Yet it can be said that here is a promise to prayer in general. And verse 20 gives support to the promise made here.

V-21 How Oft Shall I Forgive Him? — This verse implies that it is our duty to forgive. Old Testament law said that a man was to forgive another three times, but not the fourth. Peter more than doubled this, and asked if forgiveness was to be extended to seven times. Jesus replied that we are not to limit our forgiveness.

V-22 Seventy Times Seven — We have every encouragement to pray, as outlined in verse 20. We find at the throne of God all that we want and need. We are poor, sinful, and none but God can comfort us. It is amazing that God wants us to pray; promises us to hear our prayers; and promises to answer our prayers. It is amazing that men are so unwilling to use so simple and easy a way of obtaining what they so much need.

The power of forgiveness is illustrated in this story. Near the end of the 17th Century a Turkish grandee in Hunga[illegible] nobleman his prisoner, and treated him badly. But the war changed and the Turk fell into the hands of the Hungarians, and the Turk supposing, as a matter of course, that he would be tortured to death swallowed poison. Then a messenger came from his Christian slave, telling him to go in peace; he had nothing to fear. The Moslem was so impressed with this heavenly spirit that he proclaimed with his dying breath, "I will not die a Moslem; but I die as a Christian, for there is no religion but that of Christ which teaches forgiveness of injuries."

Life and Work Lesson

Accepting God's love

James L. Heflin, Pastor
FBC, Greenville
Luke 15:1-32

Luke 15 is one of the greatest chapters in all the Gospels. It contains the stories of the lost sheep (3-7), the lost coin (8-10) and the lost son (11-32). The chapter also tells the story of a shepherd who sought the lost sheep, the woman who searched for the lost coin and the father who waited for his lost son.

The parables in Luke 15 were given in response to the attitude of the [illegible] and sinners. Self-righteous men, the Pharisees refused to associate with sinners. Jesus, through the parables, revealed God's attitude. God is concerned about lost people.

Throughout this chapter the golden thread which weaves all the pieces of fabric together is concern. The shepherd was concerned about his sheep; the woman was concerned about her coin. The father was concerned about his son. His concern was personal and went deep. It was love. The story of a lost son grows into one of the most stirring passages on the love of a father found anywhere in Scripture.

I. The Errant Son (15:11)

Generally, Luke 15:11-32 is called the story of The Prodigal Son. It is that, but it is more. A certain man had two sons. He who had sons had heirs. That father loved his boys, as all good fathers do. However, one of the boys was a rebel.

II. A Choice To Leave The Father (15:12-13)

The younger son knew that someday, when his father died, there would be an inheritance to divide. He would receive one-third of the estate. Fearful that he would not get his portion soon enough to suit him, he asked his father for his share in advance.

Impatience is too easy. Ours is an impatient generation. "Give me what I have coming," impatient youth, and others, demand. So many insist on instant gratification of desires.

Evidently the younger son had plans. Not many days after his father granted his request, he gathered all his belongings and went far away. There, in a strange land, he wasted every penny. He spent it all living the wild life.

The errant son represents the sinner separated from God. His spending represents man's wasting all he has. Spending money on "the good life" must be fun. Madison Avenue advertising suggests that to the public every day throught every possible medium of advertising. Take your credit card and go all over the world. Eat, drink and be merry. The suggestions are very powerful. They imply that life is spending. However, someday, when you have spent all and return home; the bills will be due.

III. When The Good Times Are All Gone (15:14-16)

Luke implies that when the Prodigal's money ran out, his friends disappeared. At any rate, a great famine fell across the land, and he "began to be in want" (v. 14). The word "want" suggests a lack. Even if he had kept some of his money, there were no good times for sale. Everyone had to become concerned about getting the basics — the provisions necessary to sustain life. Those, too, were hard to come by.

The young man attached himself to a swine farmer. A Jew, he could go to no lower depths. He evidently volunteered to feed the hogs in return for a little food. Gladly he would have eaten the husks he fed the swine, and probably did. No one gave him any food to eat.

There is a limit to freedom. Responsibility goes along with privilege. To ignore responsibility is to run aground. A certain young man of my acquaintance ran away from home and got out on his own. His parents did not know whre he was or what he was doing. He was a modern-day prodigal. Then one night the telephone rang at his parents' home. The voice on the other end of the line said: "Dad, may I come home?" You know the answer he received.

IV. The Lesson Learned (15:17-20a)

[illegible] he came to himself — regained his senses — the Prodigal realized his plight. He also remembered his father His awareness of his condition included the recognition that the servants at home were better off than he. There he sat, in a hog pen, starving to death. Even the slaves at home had food.

Also, deep conviction swept over his soul. He acknowledged to God and to himself that he had sinned.

An awareness of one's position relative to God includes an acknowledgement of sin. Sin carries man away from God in open rebellion. Only when one recognizes that can he come back to God. Then, he must do as the Prodigal did, and confess his unworthiness.

Aware of his sin and willing to confess, the rebel made a wise decision. He determined to return to his father's house. He decided to ask only for the status of a hired servant. Any position he could get, even the least, would be better than nothing, which was all he had.

V. Return To The Father (15:20b-24)

The emp[illegible] father. All the while the son was gone the father sat at home, waiting and eager for his son's return. Evidence of that is seen in that, while the boy was still a long way off, the father ran to meet him. His compassion thrust him out the door and down the road. There he embraced his son, kissed him, and welcomed him home.

Here is a picture of the heart of God. In his book **The Waiting Father**, Helmut Thielicke states that "the ultimate theme of this story . . . is the Father who finds us. The ultimate theme . . . is the faithfulness of God" (p.29). God loves us. We are his sons by right of creation. Yet we are not his sons by the new birth until we come to him, confess our sins, and ask for is forgiveness and acceptance. He wants us to come. While we make up our minds, he waits. Though we are sinners, lost, he waits for us to come to our selves. All the while he loves us with an undying, unfailing love.

The son kept his word to himself. He confessed his sins and admitted his unworthiness. The father revealed his love by forgiving, dismissing all the rebellion and resentment in the past. Forgiveness granted, he called for a feast to celebrate the son's return. He adorned him with the best clothes, shoes and the most precious jewels — signs of authority, honor and sonship. The father had good reason for his actions. The son who was dead had come back to life. The boy who was lost had been found.

So it is with the errant sons of today. There is rejoicing in heaven over one sinner who repents (15:7, 10). When one turns to God he discovers acceptance, God provides bountifully for his children. Why? Because he loves us. When the sinner accepts the forgiving love of God, welcoming him home from straying in sin, he can sing: "I once was lost but now am found."